

# THE CATHOLIC SCHOOL *Journal*

Volume 57

Number 9

November, 1957

## Contents

### EDUCATIONAL PROBLEMS

- Train Catholic Teachers of the Handicapped.....Rev. Wm. F. Jenks, C.Ss.R. 281
- Our Schools and the Encyclical on the Sacred Liturgy  
.....Brother Lawrence J. Gonner, S.M. 285
- Character Building Through Books: A Reading List for Grade VI  
.....Sister M. Nicholas, R.S.M., B.S. 286
- Editorials ..... 288
- Today's Teen-Ager Speaks Out.....Brother Henry Ringkamp, S.M. 289
- The Growth of Industrial Education in Catholic Schools  
.....Brother Leo Geiger, C.S.C. 291
- Definitions and Educational Terminology.....Edward A. Fitzpatrick 292

### FOR ADVENT AND CHRISTMAS

- Mary, Queen of Advent.....Sister Adrian, S.N.D. de N. 293
- Christmas Dramatizations.....Sister M. Beatrice, O.P. 298
- The Patroness of Our Land (Choral Reading).....Sister Eugene Marie, C.S.J. 300
- Angel Pantomime.....Louis A. Zinsmeister, M.Ed. 301
- Tree Art From Drinking Straws  
.....Sister M. Gratia, S.S.C., and Norbert A. Hildebrand 303

### PRACTICAL AIDS

- High School
- Just a Housewife.....Sister Agnes de Sales, S.C. 304
- Guidance Through the School Newspaper.....Sister M. Augustine, R.S.M. 305
- Upper & Middle Grades
- Motivation in the Upper Grades.....Sister M. Joyce, O.S.F. 306
- Grammatical Analysis.....Sisters of Notre Dame 310
- Primary Grades & Kindergarten
- Meditations for Primary Children.....Sister M. Euphrosine, C.D.P. 307

### NEWS AND REVIEWS

- Evaluation of Audio-Visual Aids.....George E. Vander Beke, Ph.D. 5A
- Catholic Education News..... 20A
- New Books of Value to Teachers..... 38A
- New Supplies and Equipment..... 44A

**Articles Indexed.** Articles in the CATHOLIC SCHOOL JOURNAL are indexed in *The Catholic Periodical Index*, in the Catholic magazine index of *The Catholic Bookman*, and in the *Wilson Educational Index*.—Entered April 20, 1901, as Second-Class mail matter in the Post Office at Milwaukee, Wis., under the Act of March 3, 1879. Published monthly except in July and August. Copyright, 1957, by The Bruce Publishing Company.

**Subscription Information:** Subscription price in the United States, U. S. possessions, and Canada, \$3.75 per year; two years, \$6.00; three years, \$8.25; payable in advance. In all foreign countries, 50 cents per year extra. Single copies, 50 cents. Notice for discontinuance of subscription must reach Publication Office in Milwaukee at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue.—**Editorial Contributions:** The editors invite contributions on education and on any subject related to the welfare of Catholic schools, e.g., methods of teaching, child study, curriculum making, school administration, school-building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the Publication Office in Milwaukee. Contributions are paid for at regular space rates.

## Your Journal

### Teachers for the Handicapped

Both public and private school systems are seeking teachers trained to educate the handicapped. Father Jenks, a specialist in this special phase of education, points out in the leading article this month that Catholic colleges and universities are not making the most of government aid available for the training of such teachers. Father Jenks's article, addressed to executives of Catholic universities, will remind all teachers of the importance of this field of teaching.

### Teaching the Liturgy

"Our Schools and the Encyclical on the Sacred Liturgy," by Brother Lawrence Gonner, S.M., is another "reminder" article. We expect to present much more on this topic later.

### Christmas Material

You will find in this issue of your JOURNAL more than ten pages of material for Advent and Christmas programs for elementary and high school students.

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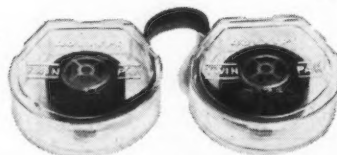
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# Evaluation of Audio-Visual Aids

## THE NEW YORK TIMES

Times Square

New York 36, N. Y.

### Filmstrip on Current Events

The *New York Times* filmstrip on current affairs for November is **STRUGGLE FOR ASIA**.

With Communist China, India, and the new lands of Asia looming large in the news, the November filmstrip in the 1957-1958 series of *The New York Times* filmstrips on current affairs gives a timely examination to Asia—vast testing ground in the struggle between Democracy and Communism.

**STRUGGLE FOR ASIA**, looks at India as the torchbearer of freedom in Asia and assays its strides and problems after a decade of freedom. It takes up the gains against disease, hunger, education, and poverty by India and the other new nations, and the tasks still ahead.

The filmstrip also turns the spotlight on Communist China as the apostle of totalitarianism in the Orient. As the issue over American news coverage grows more intense, the filmstrip presents an up-to-date report on the forced-draft growth of Chinese power, its weaknesses, and the problems facing the Communist ruling clique.

**STRUGGLE FOR ASIA** relates Asia to the global East-West struggle, examines the "neutral" position spearheaded by India and the importance of U. S. policies of the past and today as the filmstrip points up the current struggles shaping Asia's future.

## ENCYCLOPAEDIA BRITANNICA FILMS

1150 Wilmette Ave.

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### U. S. Regional Geography

A companion filmstrip **THE NORTHEASTERN STATES** to the U. S. Regional Geography Series is now available. These six filmstrips average 50 frames each in color. They are:

*N.E. States: Natural Environment.* A complete survey of the region's topography, its climate, and its natural resources.

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*N.E. States: Agriculture.* Describes important farm products and where they are grown; modern farm problems and their solutions.

*N.E. States: Industry.* Depicts growth of industry; types and locations of indus-

## George E. Vander Beke, Ph.D.

Editorial Consultant for

Audio-Visual Aids

tries; and sources of power and raw materials.

*N.E. States: Commerce.* Deals with the region's interdependence with other regions of the U. S. and the world; and distribution of goods.

*N.E. States: Life and Culture.* Highlights the attributes that give the northeastern states their own special character.

## INTERNATIONAL FILM BUREAU

57 East Jackson Blvd.

Chicago 4, Ill.

### Film on the FBI

The film **A DAY WITH THE FBI**, produced by Louis de Rochmont for Columbia Pictures, will be distributed in 16mm. by International Film Bureau. The film was sponsored by *Readers Digest* as a public service.

**A DAY WITH THE FBI** is a behind-the-scenes documentary which shows the physical layout of the Federal Bureau of Investigation, its crime laboratory, gigantic filing system, and the training of a G-man. The film also shows some of the activities connected with three exciting crime-detecting operations.

According to J. Edgar Hoover, FBI director, this film gives an accurate realistic picture of the Federal Bureau of Investigation. Prints of this 18-minute, 16mm. film are available.

## LIFE FILMSTRIPS

9 Rockefeller Plaza

New York 20, N. Y.

This company has added new filmstrips for 1957 to its previous series. Among these are **THE AIR AGE** which should prove most interesting. In the "Epic of Man" series five new films have been added. Because these filmstrips are based upon articles published in *Life* magazine, most teachers will know what to expect in these films.

## CORONET FILMS

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### Film on Grammar

GRAMMAR: VERBS AND WAYS WE USE

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### Music and Art

**HANDEL AND HIS MUSIC** (1¼ reels, running time 13½ minutes, sound, color, Black and White).

Filmed in Germany, Italy, and particularly in London—where he reached the height of his career—the film presents Handel as a key figure in the development of baroque music. Musical selections illustrate his contributions to eighteenth-century music, including the oratorio form, which he perfected in such works as the beloved *Messiah*. Intermediate, *Junior High*, *Senior High*, College, Adult.

**LEONARDO DA VINCI AND HIS ART** (1¼ reels, running time 13½ minutes, sound, color, Black and White).

Examining closely Leonardo da Vinci's famous works, the film provides a basis for appreciating his particular style and the beauty of his art. Reflecting his position as one of the foremost figures of the Renaissance, his versatility is revealed as an artist, anatomist, mathematician, and architect. *Junior High*, *Senior High*, College.

### Manners and Health

**MEALTIME MANNERS AND HEALTH** (1 reel, running time 11 minutes, sound, color, Black and White).

Phil learns there is more to good mealtime manners than the simple courtesies at the table. He finds that making mealtime pleasant for others is essential to being well liked, to easy and natural table manners, and to health. Primary, Intermediate.

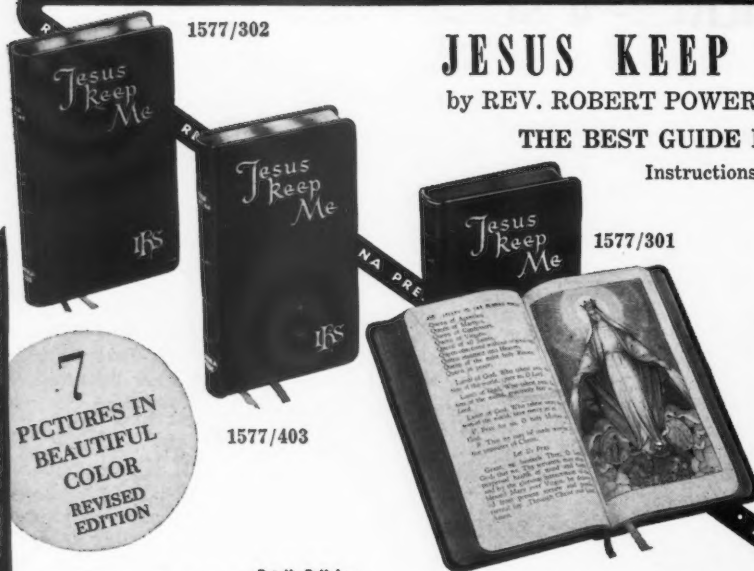
### Film on Transportation

**TRANSPORTATION IN THE MODERN WORLD** (1 reel, running time 11 minutes, sound, color, Black and White).

Presenting a survey of transportation in today's world, the film shows the importance of various types of transportation to industry, travel, and growth of cities in our nation. As part of its extensive coverage, the film compares transportation today with that of the past and provides a basis for studying development of transportation in our interdependent world. Intermediate, *Junior High*.

(Concluded on page 8A)





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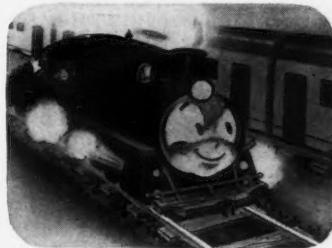


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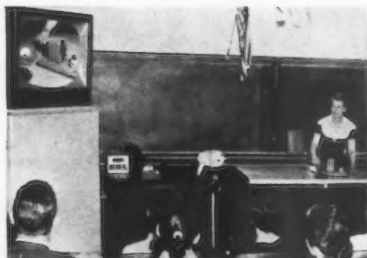
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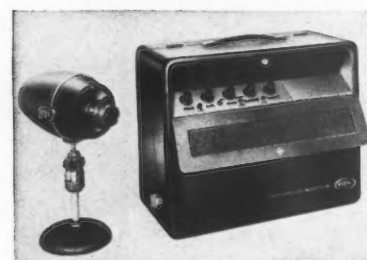
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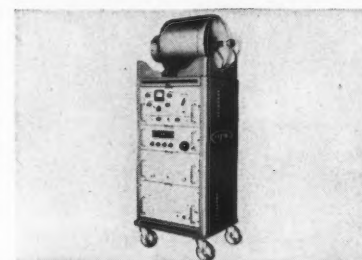
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## Audio-Visual Aids

(Concluded from page 5A)

BEGINNING GOOD POSTURE HABITS (1 reel, running time 11 minutes, sound, color, Black and White).

Two boys in the primary grades discover, through comparing heights, that the way they stand makes a difference in how tall they appear. The class learns what good posture is and how it affects growth of the body. They also learn to improve their posture by "feeling tall," and helping each other remember good posture habits. *Primary.*

### UNITED WORLD FILMS

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### Film on World Affairs

Students of geopolitics and the complex problems of modern world affairs have an informative film in WHAT WE FACE IN SOUTHERN ASIA, a new 16mm. motion picture from the U. S. Department of the Army now available through the authorized distributor of U. S. Government films, United World Films. This 42-minute forum on film conducted by Justice William O. Douglas of the U. S. Supreme Court is a result of his recent tour of the South Pacific and he explains to an officers' conference the political and economic problems of southern Asia and their significance to the United States. Justice Douglas answers questions on the effect Nehru's departure from the political scene would have on India's policy of neutrality; how to resolve differences between Nehru and the Southeast Asia Treaty Organization and whether other nations will join SEATO.

He explains his views as to which of the various Asian programs may be the most desirable; what can be done to support land reform movements in the South Asian countries; what the dangers are to Burma and Thailand; what can be done to promote better understanding of our intentions by the Asian people; and what and where is the greatest strength in South Asia.

### An Audio-Visual Study

There came to our desk only recently a Catholic University of America bulletin "An Appraisal of the Effectiveness of Selected Instructional Sound Motion Pictures and Silent Filmstrips in Elementary School Instruction." It is a Ph.D. dissertation by Sister M. Jamesetta Slattery, S.S.J., and was copyrighted in 1953 (price, \$1). It describes and analyzes an experiment with fifth-grade social science to determine whether sound and motion were essential to maximum learning of the content of a film. Results seemed to indicate a negative answer to the question.

# Train Catholic Teachers of the Handicapped

**Rev. Wm. F. Jenks,  
C.Ss.R.**

Assoc. Secy. for Special Education  
Nat'l. Catholic Ed. Association

## Number of Courses in Secular Institutions Double

While many Catholic educators claim that the curricula of Catholic elementary and secondary schools could be dehydrated, meager offerings for specialized teachers in Catholic colleges and universities are depriving teachers—both lay and religious—of an opportunity to study how to teach religion to a million and a half physically or mentally handicapped Catholic children. Released time and Catholic Sunday school classes lack trained personnel for the religious instruction of handicapped children. These same children are excluded from a religious education in Catholic elementary schools due to lack of trained teachers and special classes; barred from Catholic secondary schools for the same reasons made irrevocable by entrance examinations; and shut out of Catholic colleges and universities through lack of ramps, elevators, hand rails, and lack of foresight in building construction.

Relegated to the barren wastelands of an irreligious education in state institutions or public schools on account of their handicap, they are further penalized by the lack of provisions for their religious instruction. Their religious instruction depends upon teachers who are Catholics and who in turn expect to find courses and sequence of courses leading to teacher certification in the field of special education in Catholic universities and colleges. Can we afford to suffer the loss of good public relations by continuing to exclude Catholic handicapped children from Catholic elementary and secondary schools? Can we ignore the Catholic philosophy of education by throwing these children on state institutions and public schools without providing for their religious instruction by trained personnel? Are all of these

Catholic handicapped children expendable? Can Catholic colleges and universities afford to ignore federal funds offered for research in the field of special education? How much longer are we going to procrastinate? Our schools were built by Catholics for *all* Catholic children regardless of race, color, or handicapping conditions. Are the "apostles of today" justified in driving away handicapped children from Catholic schools and religious instruction, or should we pray the Master to chide them? "Suffer the little children and forbid them not to come to Me: for the kingdom of heaven is for such" (Mt. 19:14).

The term "exceptional children" is an umbrella-like word that includes all deviates, from the idiot with an I.Q. of 20 up to and including the gifted with an I.Q. of 140 or higher. Only recently has higher education turned to the field of special education, but Catholic educators have not followed the trend of the times. The focus of two world wars upon the physically disabled individual, the pronounced advances in psychological and medical sciences, together with the admission of school administrators that the education of exceptional children is definitely a school responsibility, has stimulated teacher preparation institutes and colleges and universities to establish special education departments and courses in the field of special education.

Today, as never before, the public is focusing attention on the education of the handicapped. The federal government hopes to rehabilitate 200,000 handicapped persons through the Office of Vocational Rehabilitation. The number of colleges and universities offering sequences of preparation in special education almost doubled in five years. There has been a definite trend throughout the country away from institutional life for the handicapped and in five years there has been a 30.5 per cent increase in day school attendance, with the greatest growth on the secondary level in public schools. In parochial school circles, the greatest progress has been in the establishment of special day classes for educable mentally retarded children with an approximate I.Q. of 50 to 75.

When administrators of colleges and universities consider the establishment of programs to prepare special education personnel, they recognize that this field merits attention because of the great human need. Nevertheless, they face the practical problem of whether or not the number of exceptional children is large enough to warrant the financial investment necessary to maintain a worthwhile program for the preparation of special teachers. According to the United States government statistics, 12.7 per cent of all children of school age are exceptional. There are more than five million exceptional children in the country, and of this number a million and a half are Catholics.

The Catholic parochial school system is the largest of the private school systems in the United States today—educating 85 per cent of all children attending private



schools. There are 2383 Catholic secondary schools and 9568 Catholic elementary schools educating some 3,544,598 children. Catholic schools now enroll about 44 per cent of the Catholic children in the United States. Approximately one out of every eight of the 72,283 teachers is a lay person. Catholic elementary schools should expect an enrollment of at least 3,823,000 pupils in 1958. By 1963 Catholic schools will need approximately 70,000 more teachers and 53,000 additional classrooms.

The challenge confronting Catholic educators is to train special education teachers to teach religion not only to handicapped parochial school children but also to public school Catholic children with handicaps. A grand total of more than 6,805,129 Catholic children throughout the country should be receiving religious instruction now. What are we doing for a million and a half of these children who need specially trained teachers of religion? The woeful lack of courses in the field of special education in Catholic universities and colleges with the resultant lack of trained teachers is depriving these handicapped children of religious instruction.

With the large number of children entering parochial schools, the increase in the number of exceptional children will become apparent. The number of children with handicaps is increasing today due to the increased birthrate and lowered infant mortality. Besides those with physical handicaps, there are about nine million Americans—or one in 16 persons—who need treatment due to mental illness. One and a half million of these are suffering from mental illness, and about seven and a half million from other personality disturbances. In addition, there are about one and a half million people—about one per cent of the population—who are mentally deficient. More than half of the hospital beds in the country—about 650,000—are occupied by mental patients, besides the 120,000 mentally deficient and the 200,000 epileptics who are in institutions. Some ten per cent of the school children of the nation are emotionally disturbed.

There is a growing demand for specialists and teachers trained in the field of special education and nationwide drives for students in physical therapy, occupational therapy, medical social work, psychiatric nursing, and many other fields. However, there is a comparatively small number available or in training. It is estimated that an additional 5200 physical therapists, 1000 medical social workers, and 2900 occupational therapists are urgently needed to round out the treatment

of polio and other handicapping conditions.

Scholarships, fellowships, and internships for physicians, therapists, social workers, and special teachers are offered through private agencies and government subsidy to stimulate recruitment. And yet Catholic colleges and universities have failed to offer courses in the field of special education. The supply of specialized personnel is far from adequate.

### Catholic Philosophy of Education

Greater stress and attention must be given to the Catholic philosophy of education with regard to the exceptional child, together with overcoming the fear of attacking the problem and providing an education for *all* of God's children. Every human being is a child of God and of infinite value in His sight. He died for all—normal as well as abnormal. From His creative hand many children have come imperfect according to the worldly norms of perfection, but who are destined to perform work which you or I could not do. Each child is a creature of God—an individual made to His image and likeness. This image, at first glance, may look undivine; nevertheless, our Catholic philosophy recognizes the intrinsic dignity in every man which cannot be lost by any mental or physical impairment. Every child has a right to a Catholic education and it is our duty to train teachers in the field of religion for the handicapped child.

Our Catholic schools were built to teach religion to *all* of God's children. We must bear in mind that a withered arm or a crippled leg does not mean a warped mind. If the Author of Life has made allowances for individual differences, why cannot our Catholic elementary and secondary schools do the same?

Handicapped persons are of the minority and the majority will never understand them. Understanding is rendered more difficult since the normal seldom come in contact with the abnormal in elementary or secondary schools or colleges, and because so few colleges and universities offer courses in clinical psychology and like sciences. Only three Catholic colleges now offer doctorates in clinical psychology. Catholics should know the disadvantages accruing to being in the minority, and should consequently be sympathetic toward exceptional children who are of the minority, and who need a Moses to bring them out of the land of bondage into the Promised Land of their hopes—a religious education in Catholic elementary and secondary schools—their Christian heritage and birthright!

Consider the Catholic handicapped child

not only deprived of a trained religious teacher, but view his predicament if he manages to attend a released time program or Catholic Sunday school. What a painful contrast the accommodations for religious instruction are to the bright, airy, cheerful classrooms, up-to-date equipment, costly visual and audio-visual aids provided for his other subjects. Handicapped children need individual attention for proper instruction; but what do they receive? If they are provided with the necessary transportation, some few who can enter the building without a ramp are herded into a large hall equipped with uncomfortable benches or ushered into a large church where they cannot see, hear, or understand what is supposed to be "religious instruction." With all the money, time, energy, and planning given to various other fields, could not some time and personnel be devoted to the task of planning transportation, ramps, religious instruction materials, trained certified teachers, special classes and facilities for the religious instruction of millions of Catholic children who are yearning to hear of that life without handicaps that lies beyond the grave?

### Seven Catholic Institutions of Higher Learning Offer Courses

The United States Office of Education has completed several studies in the field of special education. There are 122 institutions of higher learning which are offering sequences of preparation during the academic year in at least one area of exceptionality. Of these 122 colleges and universities only *seven* Catholic institutions of higher learning were listed—six had courses in speech and one had a course for teachers of the mentally retarded. Only one Catholic institution has a department of special education! Since 258 Catholic colleges and universities fail to offer courses in the field of special education, Catholic educators—especially the religious—lack training and requirements for state certification. Consequently, handicapped children are refused admission to Catholic elementary schools, while 33 per cent of the Catholic high schools have I.Q. barriers to admission.

You can well imagine the terrific loss to the faith when trained teachers in religion are not available for a million and a half Catholic children besides millions of adults! A recent survey disclosed that religious instruction programs were in operation for handicapped children in only *fourteen* dioceses in the United States. In one field alone—the area of the mentally retarded—there are only 2000 children in Catholic day or residential schools re-

ceiving religious instruction, while some 638,000 Catholic mentally retarded children need materials and trained personnel for their religious instruction. Besides, there are more than 320,000 Catholic children with an I.Q. below 30 who are incapable of sin and 1,280,000 non-Catholic children—all of whom could be made saints of God through the saving waters of baptism.

The education of exceptional children has been developing in the United States for about a hundred years. Today in every state some type of special education has been authorized, and in all but two states reimbursement has been authorized from state funds. Forty-six states make some type of provision for the "educable" mentally retarded with an approximate I.Q. of 50 to 75, and of these states, 19 authorize classes for the severely mentally handicapped or "trainable" group with an I.Q. below 50. Forty-four states not only have a comprehensive program of classes for physically and mentally handicapped children but give financial assistance in carrying out these programs. Forty-one states provide for hospital and/or home instruction; 36 states provide transportation. Most of the states have special requirements for teachers of exceptional children and many authorize training programs and scholarships for teachers of handicapped children. Nearly every state has someone at the state level to supervise and approve special-education programs. In 14 states, state assistance has been extended to programs for socially maladjusted or delinquent children.

The three specialties most sought by school systems throughout the country are: teachers of the mentally retarded; speech teachers; and teachers of the deaf. Only 4601 students are reported to be majoring in the various areas of special education—2996 on the undergraduate level and 1397 are working for their master's degree and 208 for their doctorate. Twenty-three of the 122 institutions of higher learning which prepare teachers have directors of special education and about 2500 full-time instructors in special education.

Speech correction is the area for which the largest number of states set certification requirements; and teaching the gifted is the area for which the fewest have set standards. This is reflected in the fields in which the colleges offer sequences: 115 are preparing speech correctionists; 40 preparing teachers of the mentally retarded; 13 preparing teachers of the partially seeing; 3 for the blind; and 2 have sequences of preparation for teachers of gifted children.



—Wide World Photos  
His Holiness Pope Pius XII in St. Peter's Square, Aug. 25, where he addressed 30,000 Young Christian Workers from 87 countries, telling them that we must combat materialism and class warfare.

Teacher preparation programs in the field of special education require facilities for clinical experience, research, observation, and practice teaching of handicapped children. The assistance of private foundations and agencies is essential for the full development of the program of special education.

I have written to 224 Catholic colleges and universities—85 for men and 139 for women—besides the 26 religious teacher-training institutions, and suggested that consideration be given to sequences of courses leading to teacher certification in the field of special education, the establishment of a department of special education, and the inauguration of workshops and summer courses in the field of special education for orientation and professional growth. In seven summer courses I have

trained nearly 500 teachers for the blind and the partially seeing. The printed lectures of 5 workshops in the field of special education can be procured from the Catholic University Press in Washington, D. C.

The selection of teachers is a two-way process. On one side, school administrators are seeking more teachers; on the other, individuals are deciding whether to enter the professional field. Many professional opportunities are open to young people. Better guidance and vocational counseling is needed in all of the schools today. In the face of keen competition, the prospective teacher will need to be convinced that the profession she chooses is worthwhile both to society and herself. If the teacher candidate has an opportunity to observe special education programs in which the work of the school significantly changes

the life of the handicapped or gifted child, she may be challenged to enter the field and dedicate her life to this part of education calling for unusual human service. The discerning young person will be influenced not only by the caliber of the programs for exceptional children, but also by the opportunities for personal growth, for school and community leadership, and for recognition which a community should give to a teacher contributing significantly to the development of its children.

### State Legislation

There are two kinds of state legislation for exceptional children. Permissive legislation allows local districts to provide services for exceptional children; mandatory legislation requires the establishment of services under certain conditions. There is apparently a trend away from mandatory legislation; most of the legislation since 1949 has been permissive.

Teachers of normal children may prepare themselves for sight-saving classes, classes for crippled children, and braille classes in one or two summers. Speech correctionists and teachers of the deaf require a year or a year and a half of specialized training. Instead of selecting experienced teachers of normal children, another plan of teacher education provides for a four- or five-year curriculum for teachers of exceptional children. Psychology, educational psychology, principles and techniques of elementary education, and some student teaching of normal children are some of the requirements.

Persons preparing to be directors or supervisors or teachers in the field of special education will seek colleges which offer preparation at the graduate level and whose curricula are comprehensive enough to prepare them fully for work in all or most areas of exceptionality. The elements of professional competence as identified by leading educators and reported in a recent United States government study entitled *Directors and Supervisors of Special Education in Local School Systems* will be of particular interest to colleges and universities. An adequate curriculum of professional preparation should emphasize intensive study of (1) the characteristics of various types of handicapped or gifted children and appropriate ways of providing education for them; (2) legal provisions and administrative regulations; (3) instructional programs, including methods, materials, and equipment for such children as the deaf or the mentally retarded; (4) current trends, problems, and relevant research in special education; and (5) community services for exceptional children.

Teachers who enter the field of the exceptional child appear to be well satisfied with their choice of profession according to the survey, and relatively few change to other fields of teaching. Recruitment of special-education teachers has been difficult because high school and college counselors are not generally acquainted with the field and Catholic centers for such training are practically nonexistent.

During the nineteenth century, the blind and the deaf were the two most important areas in the field of the physically handicapped in the United States, and received the greater amount of attention. The mentally retarded are now riding the crest of the waves, and when interest in that field wanes, the gifted are expected to come to the fore. More training is needed for a teacher of the deaf than of any other teacher in special education, because deafness is not only a physical but also an educational handicap. In 1955, there were 27 centers where teachers of the deaf were trained with 132 teachers of the deaf being graduated. The increase in speech and hearing clinic personnel in colleges and medical schools absorbed many of these teachers who otherwise would be in the classrooms for the deaf. Summer schools for teachers of the deaf are an immediate need. The speech therapist, the audiologist, the clinical diagnostician, besides the general teacher of the deaf who teaches speech, speech reading, auditory training, and subject matter are vitally needed in Catholic educational circles today!

### Federal Grants for Research to Institutions of Higher Learning

By the end of February, 1956, 58 research projects of the Federal Government amounting to \$742,361 had been approved. The entire program will amount to \$1,020,190 of which two thirds or \$675,000 has been specifically earmarked for research on education of mentally retarded children. The Federal Government makes grants to nonprofit organizations and agencies to as-

sist in meeting costs of projects for research, training, traineeships, and special projects which hold promise of making a substantial contribution to the solution of vocational rehabilitation problems. Universities and colleges have received grants for graduate training in rehabilitation counseling, counseling psychology, vocational counseling, social work, and undergraduate training in physical and occupational therapy. Only one Catholic institution of higher learning has an accredited course in physical therapy and only two in occupational therapy. Federal grants in these areas, as in many other fields, are lost due to the woeful lack of accredited courses in Catholic universities and colleges.

The National Institute of Neurological Diseases and Blindness, of the National Institutes of Health, has made large grants to colleges and universities. It granted \$151,470 to Loyola University in Chicago to develop a mental health curriculum for theological students. A Regis College project under the direction of Sister Mary Viterbo, director and chief psychologist of the Regis College clinic, will test the effectiveness of a modified counseling procedure in promoting learning among bright students who have been doing poorly in their school subjects. Regis College will invest \$1,000 in the project and the Federal Government \$5,000. Large sums in six figures have been given to many secular institutions of higher learning. Twenty-six college housing loans were approved by the Community Facilities Administration. Of these five went to Catholic institutions. In the new federal budget<sup>1</sup> there is an item calling for a \$500,000 appropriation to alleviate the critical need for teachers of the mentally retarded. It would provide fellowships for 200 persons on the graduate level. Only three Catholic institutions of higher learning offer courses for teachers of mentally retarded children. An aftermath of the indifference shown by Catholic educators to the field of special education has been the terrific dearth of instructional materials of a Catholic nature in all the fields of exceptionality.

In conclusion I wish to say that Catholic educators throughout the United States must begin now to make provision in their system of education—elementary, secondary and college levels—for the training of teachers, the establishment of special classes, facilities, and clinics for parochial school children, the preparation of instructional materials, and a planned program of religious instruction for exceptional children who are Catholics.

<sup>1</sup>This article was written early in the year 1957.





# Our Schools and the Encyclical on the Sacred Liturgy

## Thoughts on the 10th Anniversary of *MEDIATOR DEI*

On November 20, 1957, it will be ten years since Pope Pius XII issued from Castel Gondolfo the encyclical *Mediator Dei, On the Sacred Liturgy*. The encyclical is more than 60 pages in length and totals slightly more than 200 paragraphs. It is easily the longest document issuing from any recent Pontiff on the principles underlying the public worship of the Church. The *Motu Proprio* of St. Pius X, issued on St. Cecilia's day in 1903, though of comparable length, was for the most part a document full of music regulations. In its introduction, however, it contained the sentence that might be called the Manifesto of the Liturgical Movement, "Active participation in the Christian mysteries is the primary and indispensable source of the true Christian spirit."

It behooves Catholic educators to reflect upon the impact or lack of impact that *Mediator Dei* has had upon Catholic education. The writer believes that, for the most part, the encyclical in its substance is largely unknown to Catholic teachers. They have too often considered it a document of prime interest to liturgists only, and not of specific importance to the classroom teacher. Though most Catholic teachers have been very co-operative and constructive in their approach to the new liturgical developments there seems to have been in many places either a slowness or an inability to put corporate worship into practice. Put in another way, some of our faculties have lacked the "know-how." They like the theory but have difficulty in applying it.

It cannot be stated too emphatically that the encyclical will repay any attention given to it. The clear stand of the Holy Father on many points of doctrine and practice, the wide sweep of the content, and the unctious appeal in the treatment will be surprising to those who take the trouble to read it. Some people have believed that encyclicals are always uninteresting and usually rehash "things that everybody pretty well knows anyhow."

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#### The Mystical Body in Operation

*Mediator* emphasizes the Church as a living organism, as the operating, vitally functioning Mystical Body of Christ. The Sacred Liturgy is called the prolongation of the priestly mission of Jesus Christ (par. 3).<sup>1</sup> Christ is present at every liturgical function; the Liturgy is Christ's worship to His heavenly Father (par. 20) and the exercise of His priestly function (par. 22). Christ acts each day to save us in the sacraments and in His holy Sacrifice (par. 29). The august Sacrifice of the Altar is no mere empty commemoration of the passion and death of Jesus Christ but a true and proper act of sacrifice whereby the High Priest by an Unbloody immolation offers Himself a most acceptable Victim to the Eternal Father as He did upon the Cross (par. 68). By their devotion to the Eucharist men bear witness and avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, who suffered on the Cross, Who is present in a hidden manner in the Eucharist, and who reigns upon His heavenly throne (par. 134). The liturgical year is not a cold and lifeless representation of the events of the past; it is rather Christ Himself who is ever living in His Church (par. 165). The sacred liturgy is, as it were, a preparation and a token of that heavenly liturgy in which we hope one day to sing together (par. 208).

Never has the character of the Church's worship been so sharply defined and clearly equated with the worship of the Mystical Christ as it is in this encyclical.

The mere mention of the name liturgy in some quarters arouses the fear of a

new series of services and an addition of pious practices. The following words of the Holy Father might surprise those quarters: "Do not cease to inculcate . . . that progress in the Christian life does not consist in the multiplicity and variety of prayers and exercises of piety but rather in their helpfulness toward spiritual progress of the faithful and constant growth of the Church universal" (par. 185).

#### Participation of the Faithful

Perhaps the most important section of *Mediator Dei* for the teacher is Section II (paragraphs 80-112) which concerns itself with the Participation of the Faithful in the Eucharistic Sacrifice.

On this point the Holy Father says "that all the faithful should be aware that to participate in the Eucharistic Sacrifice is their chief duty and supreme dignity" (par. 80). This statement alone might well furnish the subject matter for a full period of class discussion. The Holy Father goes on: "By the waters of Baptism . . . Christians are made members of the Mystical Body of Christ the Priest and by (that) character participate according to their condition in the priesthood of Christ" (par. 88) and "in union with Him and through Him all the members of the Mystical Body pay God the honor and reverence due Him" (par. 93).

The faithful should offer themselves as victims (par. 98) purifying their souls so that "in union with the Immaculate Victim (they) become a victim acceptable to the Eternal Father" (par. 100). This should "be the intention and aspiration of the faithful when they offer up the divine Victim in the Mass."

The Pope then praises those who help to make the people more familiar with the Roman Missal. The sentences immediately following are of extreme importance to every teacher: "They also are to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share. This

<sup>1</sup>The paragraph numbers are the ones used in the N.C.W.C. edition of *Mediator Dei*.

can be done in more than one way, when, for instance, the whole congregation in accordance with the rules of the Liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass or do both, or finally in high Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant" (par. 105). And the section on participation concludes with these words, "... earnest effort must be made to unite the congregation in spirit as much as possible with the Divine Redeemer so that their lives may be daily enriched with more abundant sanctity, and greater glory be given to the Heavenly Father."

Needless to say any active participation that our students learn will be an aid to understanding and co-operating with pastors who are trying to bring some active participation into the parish pews. As one very experienced pastor remarked this past August at the liturgical convention at Collegeville, "We are having a hard time getting that part of the program off of the ground."

#### Suggestions to Teachers

Several procedures suggest themselves to

make *Mediator's* ideals realized. They might be considered as marks of filial obedience to the present Holy Father on this decennial anniversary of the encyclical.

1. The superior or chaplain of the teaching community might give a conference to his teachers on the main points of the encyclical. The conference might be followed at a later time by an exchange of opinion among the members of the faculty about the effectiveness with which *Mediator's* suggestions are being applied.

2. A school assembly might be held at some convenient time with prepared speakers (a nice job for the speech department) enlightening the student body upon;

a) Our present Holy Father's contributions to liturgy;

b) The nature of liturgy as sketched in the early pages of *Mediator*;

c) The ideals of worship expressed in *Mediator*.

Perhaps some member of the diocesan liturgical or music commission could be invited to add a few comments to the prepared talks. And the assembly might conclude with the hymn to the Pope in which all students take part so that "the full harmonious song . . . rise to heaven like the bursting of a thunderous sea

(testifying) by the melody of their song to the unity of their hearts and minds" (par. 194).

3. If the school is accustomed to have a Mass in which all participate, the sermon at such a Mass within the next three months might deal with *Mediator*. The students could be congratulated upon the effectiveness with which they are realizing corporate worship and be encouraged to work for it in their parishes.

4. The religion class might prepare a few short articles on *Mediator* for the school paper (or possibly the diocesan paper if the writing is effective).

Pope Pius XII has probably affected the liturgy of the Church more than any Sovereign Pontiff in the history of the Church—even more than St. Pius X. His efforts to bring the public prayer of the Church close to the masses of the people have, all things considered, been remarkably successful. A splendid tribute to him, as he nears the twentieth year of his pontificate would be to make some of his cherished ideals the intimate possession and regular practice of our students. These ideals will be found most clearly formulated in *Mediator Dei*, the Encyclical Letter on the Sacred Liturgy.

## Character Building Through Books

### A Reading List for Grade VI

As long as books have been available, they have played an important role in the formation of character. The old adage, "Tell me what you read, and I'll tell you what you are," is just as applicable today as it ever was. In fact, it is even more true now because cheap reading matter is so accessible to all.

The formal religion classes and instructions which the pupils receive are a far cry from what they see and hear in their daily lives. It is hard for them to adjust the difference between what they learn of God's law and the opposite practice which the world screams at them from every angle. The children need practical examples of the application of correct principles. These practical examples of good, moral living can be found in books. Biographies of great men and women, the lives of the saints, and the heroes of the Bible, all can be great incentives to our boys and girls. But the children must

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also be given examples from books dealing with boys and girls like themselves, those who have encountered much the same circumstances in life and who have stood firm for what was right. From these examples the children come to see that to follow the crowd up to a point is all right, but there comes a time when conscience says, "You must go your own way, no matter what the consequences, if you are to be able to live with yourself in peace of mind and heart."

Comics, television, and the movies have done untold harm to thousands of our children. It is difficult to wean them away

from all of these rank influences. In securing this end, good, moral reading is an invaluable aid. The child who learns to lose himself in a good book will not be enticed by lurid pictures, be they in the comics or on the screens of a television set or the movie theater. He who has developed the ability to recognize right principles soon senses what is wrong and turns to good books for his enjoyment and inspiration.

#### The Author's Solution

Long have I appreciated the necessity of training my pupils to learn to love to read and to recognize what is really worthwhile in books. To see these two qualities grow is rewarding indeed. To have a boy, handicapped with a language difficulty, say, "I never knew there was so much in books until you read to us *Tom Playfair* and *Wild Trek*," and to watch him lose himself in these as he

read them again by himself; to have a little adopted girl read and re-read *A Nickel for Alice* because Alice too came to know the joy and the sense of security which came with a real home and a father and mother who loved her dearly; to have a high school pupil come back to me and say, "Sister, all my life I shall be deeply grateful to you for helping me to appreciate good books"; these richly repaid the time and energy involved in developing good reading habits in my students.

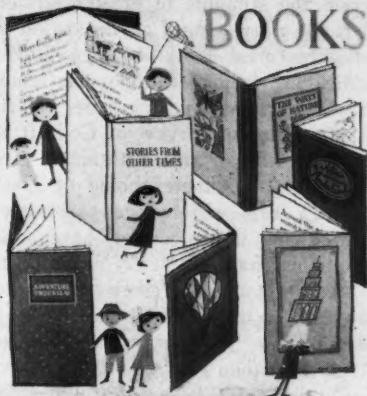
Securing a selection of books to fulfill this need has required years of searching, of reading and discarding, of weighing and evaluating, until, at last, I feel I have a list of books for my sixth graders that are both interesting and uplifting. They include fiction and biography, books of long ago and of today, books of many different peoples and places, yet all of them stress the necessity of living according to right principles.

The biographies are not listed separately in the lists which I give each child. Sometimes children think only fiction is interesting, but if lives of men and women are written right along in one list, these are read without a stop and the liking for biography is developed unconsciously. Most children do like to read "what is true." Therefore, in the list which follows I have kept to this same order. The books are listed alphabetically according to author.

### These Have Helped

In my search I have had great help from Miss Viola Brennan, formerly head of the Barbour Branch of the Hartford Public Library. For the past four years the librarians

## EXPLORE WITH BOOKS



BOOK WEEK NOV. 17-23

of the children's room of the Burroughs Public Library of Bridgeport have given me immeasurable aid by keeping me supplied with what they considered the best which the library already possessed, and in allowing me to evaluate the new publications which the library contemplated buying. Among these helpful friends, I must mention especially, Mrs. Howard Garey, in charge of the children's room, and a teacher of appreciation of children's literature at the New Haven State Teachers' College. Mrs. Margaret Chalko and Mrs. Sally Philbrick, senior assistant and assistant respectively in the children's room. Without their interest and help the making of this list would have been difficult indeed. And I have received valuable suggestions from the following books: *Children and Books*, by May Hill, Arbutnot, Scott, 1947; *Bequest of Wings*, by Annis Duff, Viking, 1944; *Reading With Children*, by Anne Thaxter Eaton, Viking, 1940; and *Children Learn to Read*, by David H. Russell, Ginn & Co., 1949.

## A Reading List for Grade VI

Alcott, Louisa, *Little Women*.  
 Altsheler, Joseph A., *Young Trailer*.  
 Angelo, Valenti, *The Hill of Little Miracles, Look Out Yonder*.  
 Arner, Laura A., *Waterless Mountain*.  
 Armstrong, April O., *Stories From the Life of Jesus*.  
 Avery, Kate, *All for a Friend*.  
 Barnes, Nancy, *The Wonderful Year*.  
 Bazin, René, *Juniper Farm*.  
 Beim, Jerold, *Rocky's Road*.  
 Beim, Lorraine, *Alice's Family*.  
 Banco, Mrs. Margery, *Winterbound*.  
 Bishop, Claire, *All Alone, Christopher, the Giant*.  
 Blanton, Catherine, *Trouble on Old Smokey*.  
 Bodkin, Rev. Matthew, S.J., *Treasure of the Mountain*.  
 Boutet de Monvel, Maurice, *Joan of Arc*.  
 Brink, Carol, *Caddie Woodlawn*.  
 Burnett, Frances H., *The Secret Garden*.  
 Burton, Charles P., *Bob's Hill Boys in Virginia*.  
 Burton, Doris, *Saints and Heroes for Boys*.  
 Busoni, Raffaello, *Somi Builds a Church*.  
 Carr, Mary J., *Children of the Covered Wagon, Young Mac of Vancouver*.  
 Clark, Ann Nolan, *Santiago*.  
 Clymer, Eleanor L., *The Latch Key Club, The Trolley Car Family*.  
 Coatsworth, Elizabeth, *Houseboat Summer, Thief Island*.

Cote, Phyllis, *People Upstairs*.  
 Cournos, John, *Boy Named John*.  
 Dalglish, Alice, *The Silver Pencil*.  
 Daringer, Helen, *The Golden Thorn*.  
 Daugherty, Sonia, *Broken Song*.  
 De Angeli, Marguerite, *A Door in the Wall, Black Fox of Lorne, Up the Hill*.  
 De Leeuw, Adele, *The Barred Road*.  
 Dubois, Theodora, *Heroes in Plenty*.  
 Du Soe, Robert C., *Only the Strong*.  
 Edmond, Walter, *Two Logs Crossing*.  
 Eleanor, Sister, *Through the Lane of Stars*.  
 Enright, Elizabeth, *Saturdays, Four Storey Mistake, Then There Were Five*.  
 Estes, Eleanor, *The Hundred Dresses, The Middle Moffat*.  
 Farjion, Eleanor, *Ten Saints*.  
 Farnsworth, Frances J., *Winged Moccasins*.  
 Farnum, Mabel, *The White Knight*.  
 Fendler, Don, *Lost on a Mountain in Maine*.  
 Fenton, Edward, *Aleko's Island*.  
 Finn, Rev. Francis J., S.J., *Tom Playfair, Percy Wynn*.  
 Freedman, Freda, *A Sundae With Judy*.  
 Gates, Doris, *Blue Willow, North Fork*.  
 Gibson, Katherine, *Jack's Castle*.  
 Gilbert, Jane, *Imps and Angels*.

Graham, Frank, *Dr. George Washington Carver; Lou Gehrig, A Quiet Hero; There Was Once a Slave*.  
 Grahame, Kenneth, *The Wind in the Willows*.  
 Gray, Elizabeth J., *Adam of the Road*.  
 Groseclose, Elgin, *The Scimitar of Saladin*.  
 Hager, Alice R., *The Canvas Castle*.  
 Harlow, Alvin, *Joel Chandler Harris*.  
 Helmerick, Bud, *Arctic Hunter*.  
 Hewes, Mrs. Margaret C., *Boy of the Lost Crusade, The Sword of Ronald Arnot*.  
 Heyliger, William, *Don Strong, American*.

Jewett, Sophie, *God's Troubadour*.  
 Judson, Clara, *Green Ginger Jar, Mr. Justice Hughes, Soldier Doctor*.

Kyelgaard, Jim, *Adventures of Pere Marquette, Wild Trek*.  
 Knight, Eric, *Lassie Come Home*.  
 Knight, Ruth, *Brave Companions, The Land Beyond*.

Lamers, Mary and William, *Cottage on the Curve, The Secret of Spring Hill*.  
 Lawson, Robert, *Ben and Me, Rabbit Hill, They Were Brave and Good*.  
 Leigh, Mabel, *Ladycake Farm*.  
 Lenski, Lois, *Prairie School, Strawberry Girl*.  
 Lide, Alice and Johansen M., *Secret of the Circle*.  
 Lindquist, Willis, *Burma Boy*.  
 Lovelace, Delos W., *Rockne of Notre Dame*.  
 Lowmesbury, Eloise, *Boy Knight of Reims, A Camel for a Throne*.

Malot, Hector, *Nobody's Boy*.  
 Malvern, Gladys, *Behold Your Queen, Jonica's Island*.  
 Margaret Patrice, Sister, *A Lovely Gate Set Wide*.  
 Marshall, Dean, *The Long White Month, Silver Robin, Invisible Island*.  
 Maynard, Sara, *Princess Poverty*.  
 McGraw, Eloise, *Sawdust in His Shoes*.  
 McSwigan, Marie, *All Aboard for Freedom, Juan of Manila, Snow Treasure*.  
 Meigs, Cornelia, *Invisible Louisa*.  
 Montgomery, Lucy, *Anne of Green Gables*.

Nolan, Jeannette, *Hobnailed Boots*.

O'Brien, Jack, *Silver Chief*.  
 Orton, Helen, *Knight of the Snowstorm*.  
 Otis, James, *Toby Tyler*.  
 Oursler, Fulton, *The Child's Life of Jesus*.

Parrish, Ann, *A Clouded Star*.  
 Peart, Hendry, *Red Falcons of Tremoine*.  
 Petersham, Maud & Miska, *Stories From the Old Testament*.  
 Powell, Miriam, *Jareb*.  
 Powers, A., *Hannibal's Elephants*.

Ruskin, John, *King of the Golden River*.

Sauer, Julia, *The Light on Tern Rock*.  
 Savory, Constance, *Enemy Brothers*.  
 Sawyer, Ruth, *The Christmas Anna Angel, Old Con and Patrick*.  
 Scott, Rev. Matthew J., S.J., *Altar Boys of St. Martin*.  
 Scriben, Gerard, *Woppy*.  
 Serey, Kate, *The Good Master, The Open Gate, Tree for Peter, The White Stag*.  
 Sewell, Helen, *A First Bible, The Great Story*.  
 Shannon, Monica, *Dobry*.  
 Skidmore, Hubert, *Hill Doctor, River Rising*.  
 Sperry, Armstrong, *Call It Courage*.  
 Spyri, Johanna, *Heidi*.  
 Stuart, Jesse, *A Penny's Worth of Character*.

Thompson, Blanche J., *A Candle Burns for France, The Oldest Story, Silver Pennies*.  
 Tunis, John R., *All American*.

Van Stockum, Hilda, *Andries, Cottage at Bantry Bay*.

Walden, Amelia, *Sunnycove*.  
 Watson, Nancy D., *Toby and Doll*.  
 Weber, Lenora, *Meet the Malones, Beany Malone*.  
 Wiggin, Kate D., *Rebecca of Sunnybrook Farm*.  
 Wilder, Laura Ingalls, *Little House (Series)*.  
 Windeatt, Mary F., *Lad of Lima*.  
 Woody, Regina, *Starlight*.  
 Worth, Katherine, *The Middle Button*.

Yates, Elizabeth, *Quest in the Northland*.

*Vision Books*—a series of biographies of saints and heroes, published by Farrar.  
*The Childhood of Famous Americans*—a series of biographies, published by Bobbs.  
*Catholic Treasury Books*—a series of true-to-life biographies or dramatic stories from the lives of outstanding Catholics, published by Bruce.



# CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, Ph.D., LL.D.

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## HONORARY DEGREES: THEORY AND PRACTICE

### Honorary Degrees Editorial No. 2

An honorary degree is the great opportunity of a university or college to proclaim its ideal of human excellence and supreme dedication to the common welfare and to the commonwealth. "Here," says the institution, "is embodied, as evidence in the day-to-day experience of life what we most prize: original scholarship, creative achievement in the arts, social inventiveness in the field of social welfare, courageous and dedicated statesmanship, and high dedication and unselfish service to fellow men, to country, and to God."

It is a glory of an institution to discover at the beginning of careers, the

potentialities of greatness and supreme service, and to provide by early recognition the stimulus to greater service. It is the glory, too, of an institution to recognize great moral courage in the unflinching facing of unpopular issues in which are involved the issues of life, of humanity, of service to God. It is the glory, too, of an institution to give recognition to simple people of great qualities, who, unperceived and unrecognized and unappreciated, have gone about their way completely unconscious of their greatness in their service to neighbor, to man, and to God for long years before they hear the ultimate "Well done thou good and faithful servant; thou hast been faithful over a few things, I shall make thee ruler over many things. Enter thou into the joy of Thy Lord."

As we look about, we observe the honorary degrees that are given to new college or university presidents of no academic distinction, so that, in some cases, they might be called "Doctor"; to persons notorious rather than famous, to persons who will be able and willing to send a check for the next building or a new stadium, to persons who are temporarily in high positions, to the members of a particular mutual admiration society. We note the number of businessmen and industrialists receiving honorary degrees, whose only basis for the degree is the verbiage of the citation, but we remember that gratitude is an expression of both past favors and those which might be continued or expected. In many of these cases the degrees could hardly be a matter of pride either to the institution or the individual. — E. A. F.

## MOTHER AND FATHER OF THE LITTLE FLOWER

His Excellency, Most Rev. James A. McNulty, Bishop of Paterson. N. J., is actively interested in having the first step taken looking toward the possible beatification of the mother and of the father of St. Thérèse of the Child Jesus, the Little Flower and of her four holy sisters who were exemplary religious.

Bishop McNulty points out regarding the parents — Mr. Louis Martin and Mrs. Zélie Martin:

"As individuals and as Christian parents, they exemplify the highest ideals of Christian living. Their home was a nursery of sanctity. They lovingly gave to God their exemplary children. They

would be cherished models for the home today."

If the processes of the Church should ultimately lead to the beatification and canonization of Mr. Louis Martin and of Mrs. Zélie Martin, it would be peculiarly fitting in this age in which the home has become less and less a factor in our ordinary and in our spiritual life. The renovation of the ideal of the home would be genuine and uplifting if the world would have before it constantly the ideals of these simple parents — the sanctity of the home and loving self-sacrifice and service of their children. Sainthood for them would help to change our vaues about home, family, and children — and would remind us constantly of another Holy Family in Bethlehem and Nazareth to whom this simple French family was utterly devoted — the complete embodiment of the ideal implicit in their aspiration and their love.

Letters urging that the cause of these servants of God should be carried on — separate letters for mother and father — should be sent to Most Rev. James A. McNulty, 24 De Grasse St., Paterson 1, N. J. Bishop McNulty will forward them to the Sacred Congregation of Rites at Vatican City. — E. A. F.

## THE CATHOLIC GIFT

The Catholic elementary and secondary schools of the United States save the taxpayers a minimum sum of \$1,400,000,000 annually on operational costs of schools — to say nothing of approximately \$1,800,000,000 for construction. These figures were compiled recently for the *Catholic Standard and Times* of Philadelphia by Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia. A later issue of the *Standard and Times* estimates the saving in the state of Pennsylvania alone as \$153,347,591.

This monetary value of Catholic schools — more than one and a third billion dollars for the nation and more than one and a half million for one of the states — is, of course, only incidental to the immeasurable spiritual and cultural contribution of Catholic schools. Nevertheless it emphasizes the injustice of denying to pupils of Catholic schools even the fringe benefits of public transportation and health service. — E. W. R.

# Today's Teen-Ager Speaks Out

(Concluded from the October issue)

## 4. Relations With Peers

In the relations which teen-agers have with their peers or associates, both boys and girls agree that cliques are the problem with which they most often have to cope; problems of boy-girl relationship rank next in order of importance. These two major problems are followed in lesser mention by the problems of Latin-American and Negro integration and by isolation or nonacceptance.

### Problem of Cliques

Comments of boys and girls on the problem of cliques follow:

"If you belong to a clique you are afraid to break away, for fear of non-acceptance elsewhere. I find it advantageous to belong, otherwise I am left out in the cold."

"The clique, or fraternity, or sorority is selective, undemocratic, causes friction in the school or group. The head of the clique passes judgment and can isolate you socially. School elections are controlled by cliques, athletic teams are ruined by lack of co-operation between members and nonmembers of the clique."

"I have been refused membership on account of being Latin-American, another individual was refused because he was not well heeled financially."

"Seniors in a clique isolated me because I dated a high school boy."

"More reputations of students and teachers are ruined by gossip in cliques than one realizes."

"The clique considers everyone a square if they don't act, dress, drive, and date like they do."

"I belong to a clique for I never have a problem with dates; we know each other a long time, appreciate each other, so what is wrong with that?"

### Boy-Girl Relationship

BOYS' REACTIONS TO THE RELATIONSHIP:

"Some boys are too superior to associate with you, especially if they rate positions of importance on teams, student council, ROTC."

"High school girls are gold diggers; after

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they find the gold, they leave you high and dry."

"Someone is constantly stealing my girl."

"My girl friend takes no notice of me at school."

"I become jealous if my girl friend dates another boy; my girl friend resents my dating other girls."

"I date one girl steadily because of the security I have, I am unaware of any dangers involved in dating one girl all the time."

"My parents resent my dating Latin-American girls."

GIRLS' REACTIONS TO THE RELATIONSHIP:

"Boys are too jealous and too possessive; they do not want you to cross-date for fear you will hurt their feelings."

"I am too concerned about my boy friend, what he is doing now, will he arrive on time for our date, if late, has he been in an accident, etc.?"

"Too many boys and girls go steady, no possibility of meeting new friends, a new type of social is needed, parents are to be blamed for steady dating, for when they see you date a nice boy they insist that you remain with him."

"Mothers are too possessive, they already predetermine your marriage."

### Latin-American and Negro Problems

Failure to understand one another is the biggest problem between the Latin-American and the American or Anglo; resentment in several instances of the presence of the Negro in the Catholic schools occurs in discussing this problem with teen-agers.

SEVERAL STUDENT COMMENTS FOLLOW:

"The Latin-American student is too clannish, does not wish to mingle with the Anglos; this is evident when they speak Spanish in groups."

"I can't stand for a Latin-American to ask me for a date."

"The Negroes have their own schools; I resent their coming to our schools; we don't go to theirs. Next thing we will have Negroes asking us for dates to socials."

High on the priority list of adolescent needs are: (1) sense of belonging, (2) independence, and (3) a sense of security. Particular attention should be paid by administrators and teachers to the elimination of cliques, especially if they take the form of fraternities and sororities. Steady dating, which limits social contact with other boys and girls, can be lessened by more folk and group dancing, school-sponsored dancing lessons, and, to some extent, by program dancing. Schools must meet and solve the challenging problem of conducting integrated social activities.

## 5. Relations With Pastors

The teen-age problem with reference to good and fruitful parish membership has to do with social activity. Most frequently mentioned problem in this connection is that boys and girls agree that these activities are both insufficient and too few. Least mentioned problems are personality clashes between pastor or assistant and students, along with the pastor or assistant favoring girl or boy groups.

THE COMMENTS FOLLOW:

"Sunday Mass is the only activity at our parish; there is no youth club, nothing for high school youths."

"I believe there should be more than one place to go on week ends, such as the KC Canteen, and also that Saturday nights should not be barred as nights for dancing."

"It is evidence of poor parish organization if social activities are poorly spaced."

"The only type of activity at our parish is of the money-making variety, bingos, weekly bowling. The few social activities at our parish are for adults, not teen-agers."

"My parents won't let me attend parish social activities because they are poorly chaperoned."

"Boys (girls) are neglected (favored); girls dating college boys never have or never find a parish activity sponsored for them."

The busy pastor and his assistants might plan their social program so as not to neglect the different age groups which constitute parish membership. A Catholic counterpart of the much publicized and patronized YMCA is long overdue.

## 6. Personal Problems

Aside from 10 per cent of the students answering the questionnaire who indicated that they had no personal problems, the most frequently mentioned problem for both boys and girls has to do with out-of-school activities. Strangely enough, the problem of cursing is almost as often indicated as a personal problem for high school girls as with boys; the problem of self-abuse with boys ranks third in the category of personal problems.

### BOYS' REACTIONS:

"There are too many beer-busts and drinking parties among high school boys today; these are stag parties of which I speak."

"Staying out of trouble on the way to games, during and after the games or after dances. When with a gang of fellows seeking a thrill, it is hard to say no."

"Lack of responsibility, inability to concentrate on my prayers and religious duties, inability to feel at ease, shyness, laziness in study, poor conversationalist."

### GIRLS' REACTIONS:

"Saying no to drinking and necking. If you don't neck, you don't date; take your choice."

"Meeting well-mannered, older Catholic boys rather than those of high school age."

"My boy friend's mother expects me to be her son's guardian, wanting to influence him to do things which he refuses to do for her, e.g., haircut, clothes, housework."

"I see nothing wrong in dating a non-Catholic boy."

"Inferiority complex, being truthful, being patient and considerate with friends, controlling my temper, not complaining, avoiding lying."

Students should be taught that good conduct at athletic and social activities is their personal responsibility. Initiative should be taken from the school to effect close co-operation with the home in developing the correct Catholic sense of social responsibility, balance, and moderation in teen-age recreations.

## 7. Movies, TV, Reading, Social Events

Conduct at social events ranks highest in this category followed closely by problems with the movies. The use of TV in the home and reading of magazines and pocket-

books round out the considerations.

*Social events* in this number are to some extent repetitious of out-of-school activities; however, some points mentioned by boys and girls in this connection are recorded here:

"There should be more Catholic community centers for teen-agers."

"Night clubs and cocktail lounges are the only places to dance."

"Social events are too numerous at schools, they interfere with my studies."

"My parents insist on minute-by-minute reports of my social life."

*Movies* constitute quite a problem for some teen-agers, as is evidenced by these replies:

"I take a chance on seeing B movies; I see nothing wrong in them; I have seen more things questionable in some A movies than in B movies."

"Legion of Decency ratings are too much trouble to find" . . . "are too difficult to locate in summer time" . . . "I check the rating after I see the movie."

"Curiosity, or concupiscence is greater than my strength of will, so I see what I want."

"Crime and sex pictures are on the increase, what is there to do but stay away?"

"My mother is overly concerned with Legion of Decency, my date is unconcerned, and I am in the middle. Usually I am afraid to say no to my date's inclinations or to group if I am double-dating or triple-dating."

"I find that drive-in theaters are a danger to one's morals; some boys always prefer drive-in theaters."

*TV programs* do not constitute as great a problem to the teen-ager as they did when this medium of communication was in its infancy; the novelty of TV has worn off, viewing is spasmodic and more critical by teen-agers generally.

COMMENTS OF BOYS AND GIRLS FOLLOW:



G. C. Harmon

"There is no guide for good TV viewing such as the Legion of Decency movie list."

"My interest in TV is more restricted during the school year and school week than during the summer; hence I have fewer problems with it."

"TV is a source of family squabbles; unless my father rules on the choice of program, the majority of those present determines choice."

*Reading* creates moral problems for young people only in so far as they frequent places where comic books, lurid covered mystery thrillers, or sexy magazines are sold. Some of the characteristic comments in this regard follow:

"Suggestive books and magazines in stores are a constant temptation to teen-agers."

"I see nothing wrong if I read love stories as a pastime."

"Sometimes books or magazines purchased in innocence are found to be full of trash."

"I am not strong enough to resist the temptation to page through and read love stories, pocketbooks."

"Some teen-agers tell off-color stories on dates as a result of reading."

Development of the true Catholic conscience, which always charts the correct course through the troubled waters of life, is the ideal for which the teen-ager should be taught to strive. Coupled with a strong will to do the right, he can make wise prudential judgments which will help him evaluate the movies, radio, TV, and reading materials unerringly.

## Conclusion

I have attempted, in outlining to you some pertinent problems of today's teen-agers, to acquaint you with the current crop of problems with which our young people must deal. Evil is always present in the world, and man's struggle is always with the demon, who cloaks himself in various disguises. The various phases of the day and night life of the teen-ager can be a source of virtue and opportunity of grace for him; or contrariwise, can be the occasion of sin and the reason for falling from God's grace. Whether we are parents, teachers, principals, pastors, chaperones at social events of the school, we should always be inspired and heartened by the words of our leader and guide, Pope Pius XII, who said:

"To try to reform young people and convince them by exacting submission, to persuade them by force, would be useless. You will win their confidence much better if you strive to understand them and make them understand themselves."



# The Growth of Industrial Education in Catholic Schools

Approximately a year ago the author of this article conducted a survey to discover the trend of growth of industrial education in the Catholic high schools of some 25 of the largest dioceses covering the East, South, Midwest, and West.<sup>1</sup> Questionnaires were sent to the superintendents of schools requesting information on the number of schools offering any form of industrial education (mechanical drawing, general shop, unit shops, etc.) in the year of 1930, 1941, and 1954. Eighty per cent of the dioceses surveyed returned the questionnaires with the desired information plus many additional comments.

From the information received on the questionnaires and that available from the Official Catholic Directory, it was learned that in 1930 there were 336 Catholic high schools in 13 of the dioceses surveyed, three of which offered some form of industrial education. By 1941, there were 662 Catholic high schools in 20 of the surveyed dioceses with 11 offering some type of industrial education. Covering these same 20 dioceses for the year 1954, in a total of 803 Catholic high schools, 144 offered some type of industrial education.

When asked to name some of the factors which hindered the development of industrial education in their school system, more than 60 per cent of the superintendents listed, "lack of money for the program," and "lack of qualified teachers" as major factors. Less frequently mentioned were, "the crowded conditions of the schools," and "the belief that industrial education programs are only for students with low I.Q.'s. All of the above factors have been found not only in the Catholic school systems but in many public systems as well. Financing our schools has been a problem from the beginning and will continue to be one in the future. Teacher shortage has been a problem in all school systems. Since the majority of our Catholic schools are taught by nuns, who are seldom trained in industrial education subject matter, the only alternative is to employ qualified laymen if the program is to be introduced. This many school administrators have been reluctant to do. Some communities of nuns have investigated the industrial education program and understand its importance in our modern America with the result that they are training some nuns to teach mechanical drawing as well as some of the shop programs. This is truly a commendable beginning. In the schools where boys would be taking shopwork, male shop teachers would be more desirable.

<sup>1</sup>This article was written early in the year 1957.

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All the school systems have suffered from increased enrollment. Using the 25 dioceses surveyed as an example, the high school enrollment has increased an average of 85 per cent since 1941. This increase means the schools are forced to expand facilities to accommodate the additional students, which, in turn, leaves little room or money to introduce a desirable program of industrial education.

### Preparation for Life

The present financial problem in the Catholic school systems is nothing new. However, the fact that industrial subjects have or have not been introduced into our schools is not always a matter of finance. The problem is, first of all, one of philosophy. Many of our Catholic educators refuse to seat this "Johnny-come-lately" next to Shakespeare, Virgil, and Pythagoras. These same educators will spend large sums of money to equip first-rate chemistry, physics, and biology laboratories which help prepare students to enter college and future careers in science and engineering. Are the students who intend to enter industry directly after graduation less important? Too many young people in this country do not prepare themselves or are not prepared by others to enter a life's work; they simply drift into a job upon leaving school like a stick carried by the stream and deposited by chance on the shore. High school days are over, so Johnny must find employment. When applying for work, he suddenly realizes he has no specific skills to offer, no training to barter or sell. To make matters worse, Johnny has not had the advantage of training to aid him discover where his talents and inclinations lie that he can better choose some desirable field of employment from among the vast and complex network of modern industry. Girls leaving high school with secretarial or business training are far more fortunate, for they have been trained to do a special type of work and they know what is expected of them.

### Demand for Industrial Education

Some of the factors aiding the development of industrial education in Catholic high schools were listed on the questionnaires.

The demand for industrial education by parents, students, and the community has helped convince some Catholic educators of its need; industrial programs have been fostered by sympathetic superintendents of Catholic schools as well as state departments of education; heads of religious communities have included industrial programs in new schools erected in the various dioceses; Catholic educators have become aware that some students are not capable of following a purely academic course. If the latter reason were the sole criterion for adopting industrial education, it would indicate a decided lack of understanding of the industrial program. True, a poorer student can be helped by the individual attention that the industrial program gives; however, this should not exclude the more gifted student who might well be encouraged to enter some apprentice program upon completion of high school. Modern industry needs the skilled intelligence of its foremen and supervisors as well as the basic abilities and talents of the mechanics.

When asked if industrial education programs had any "holding power" or influence in keeping students in school longer, 13 of the superintendents answered in the affirmative. Several very emphatically thought the shop programs kept many boys from leaving school before graduation. Only one superintendent thought that the industrial programs had no "holding power" whatsoever.

Several dioceses have made attempts to solve the problem of lack of funds for shops in Catholic schools by arranging for their students to take industrial shop courses at the public schools for part of the day while returning to their own schools for all other classes. This program would require much negotiation and schedule correlation between the schools involved, nevertheless it has much real merit.

### Industrial Education Being Accepted

As can be seen from the foregoing information, industrial education is being accepted and introduced into more and more Catholic high schools in the dioceses throughout the country. This trend, which has been gaining in momentum since 1945, will undoubtedly continue unless retarded by some unforeseen change of events. The lack of finances, the lack of qualified teachers, and the lack of understanding of the program seem to be the greatest hindrances, although many who have tried the program agree that it has a retaining power for students who would otherwise leave school before graduation.

# Definitions and Educational Terminology

## EDUCATION FOR BEGINNERS

**Editor's Note:** As an introduction to these items, see the article on Froebelianism in the October issue of the *Catholic School Journal*.

### Kindergarten

The kindergarten provides instruction for children between the ages of four and six, preparatory to entrance to the elementary school.

The first kindergarten in the United States was a private kindergarten established in 1855 in Watertown, Wis., by Mrs. Carl Shurz, a pupil of Froebel. Kindergartens were established in 15 other German-American communities within the next few years.

The first kindergarten where the English language was used was privately established in Boston by Miss Elizabeth Peabody, who was largely instrumental in the organization of a private training college for kindergarten teachers.

Upon the invitation of William T. Harris, superintendent of schools of St. Louis Mo., Susan Blow established, in 1873 the first kindergarten as a part of a public school system. By 1880, some 300 kindergartens and 10 kindergarten training schools had been opened, largely as private undertakings, in cities in 30 states of the Union.

In 1953-54 there were in city school systems 13,433 kindergartens — schools or classes — with more than 20,000 teachers caring for about a million (1,191,974) children. The total for state school systems was 1,474,007.

William H. Kilpatrick's critical analysis of the kindergarten (*Froebel's Kindergarten Principles Critically Examined*) in 1916 ended a period in the development of the kindergarten in which Froebelian orthodoxy was dominant. A freer experimental attitude has been developing.

### Infant Schools

Infant schools originated in France and were introduced and developed in Great Britain by Robert Owen to care for very young children (3 to 10 years) many of whom ordinarily would have worked in the mills. These schools became very popular in England and were promoted voluntarily by Infant School Societies. Similar societies were organized in the U. S. to provide facilities and the training of teachers.

In 1816 the first American infant school was established in Boston to admit children

## Edward A. Fitzpatrick

four years of age and to prepare them for admission to the city schools called grammar schools, usually at eight years of age. To enter the grammar school, children were required to be able to read and write. The ordinary school was frequently called the grammar school or grammar grades, and the infant schools became what were known as the primary grades or primary schools of the later public school systems.

### Dame Schools

The dame school was a school or custodial arrangement in which a woman would take care of the children of her neighbors in her own kitchen or living room and give them some rudimentary instruction in reading and spelling, occasionally in writing, and rarely in arithmetic or "counting." The institution grew up in England after the Reformation and was carried over to the colonies in the "transit of civilization" in the seventeenth century. The American type tended to include the three "R's" — "reading, 'riting, 'rithmetic." These schools were absorbed or replaced by the more formally organized "infant schools," to become later the primary grades or primary school of the public school system.

### Primary School

The primary school (or primary grades), in the beginning separately organized, was made up of the first three grades of the later common (elementary) school. Sometimes the primary grades constituted two grades or four grades. With the grades beyond, they became the conventional organization of the eight-grade elementary school.

### Grammar School

The grammar schools or grammar grades were originally the lowest unit of formal education, separately organized. For admission to the grammar schools, the ability to read or write was required. This was ordinarily received at home from parents or tutors, and later in the infant schools which became the primary grades.

The eight-year (sometimes seven-year) elementary school consisted of both the primary and grammar grades and these later were placed under a single organization — the elementary school.

This form of organization is being replaced in many places by the so-called six-six plan in which the basic organization of schools — the elementary schools — includes the first six grades. The seventh and eighth are frequently joined to the ninth as the junior high school.

## Montessori Method

The Montessori Method for pre-primary school children was devised by Dr. Maria Montessori. Dr. Montessori, who received the first medical degree granted to a woman in Italy, adapted the method from her successful experience with subnormal children. She had been a student of two distinguished doctors: Seguin (physiological education) and Itard (study of "idiocy").

The method as adapted was intended for children in pre-primary schools covering roughly the kindergarten period. The Montessori schools were called "houses of childhood," and many of them were established in the U. S. about the year 1925. The children had great freedom of action and the teachers were guides, following a well-known Froebel principle. The senses and muscles were to be trained through exercises and games, supplemented by didactic material prepared by Madame Montessori.

Generally speaking, the kindergarten was adopted rather than "houses of childhood," and Kilpatrick's criticism in *The Montessori System Examined* dealt the system a final blow. (See *The Montessori Method*, by M. Montessori [New York: Frederick A. Stokes, 1912].)

### Hornbook

The hornbook used in the Colonial period was not a book at all, but a kind of paddle: a board,  $3\frac{1}{4}$  by  $2\frac{1}{4}$  inches, with a handle. On the board was placed a sheet of paper containing: (1) the alphabet in capitals and in small letters; (2) the list of vowels; (3) a list of syllables — ab, ed, ib, b; (4) the Lord's Prayer. Sometimes it contained, too, the Roman numerals. This printed sheet of paper was covered by a piece of transparent horn nailed to the board, hence the name, "hornbook."

## Catechetical Method

The catechetical method of teaching is a method based on having pupils learn by rote set answers to set questions and recite the answers orally in response to the questions. The only subject in which this method is used today is the teaching of religion or Christian doctrine, though it has been used in the past in many other subjects.

The form is used in contemporary efforts to give in summary and condensed forms outlines of subjects for home study, or other condensations of knowledge in a brief space.

# For Advent and Christmas Programs

## Mary, Queen of Advent

### CHARACTERS (in order of appearance):

Sister Noel (who is directing the Advent program); Mary Ellen (one of the sophomores in the program); Jimmie (a second grade boy); Stage Manager (one of the sophomores); Betty (a girl in the program who wants to be an angel); Two Sophomores (who surprise Betty); Two other sophomores (who surprise Sister Noel).

### CHARACTERS IN TABLEAUX:

Adam and Eve, Mary Immaculate, Gabriel, Mary of Nazareth, Elizabeth, Mary at the House of Elizabeth, Mary at Bethlehem, Angel, thirty girls in the verse choir, forty girls in the choral group, a pianist, an organist.

### PROPERTIES, AND NOTES ON STAGING

Choral Group were seated in auditorium facing audience. Dressed in white.

Verse Choir came on stage as indicated and wore grey robes with violet stoles, white gloves.

Opening of play done before curtain. Footlights, audience lights. Small table at stage left. Candle lying on table, candleholder, box containing squares of silky material and blue ribbon.

First Curtain Verse Choir arranged on risers. Violet floods.

### Tableaux:

Adam and Eve—Violet spot on Adam and Eve and papier-mâché serpent. Footlights. Verse Choir arranged on steps leading from stage. Both sides.

Immaculate Conception—Verse Choir arranged on risers on both sides of middle opening of back cyc. Blue floods. Spotlight on our Lady as she appears when back cyc opens center. Large glittering moon at Mary's feet. Circle of glittering stars on backdrop behind her head. Mary is dressed in white. Verse Choir use electric candles.

Annunciation—Verse Choir on risers upstage. Rose floods. Our Lady in rose and deep green. Gabriel in rose. Mary seated on bench.

Visitation—Back cyc open center. Risers in front to give appearance of entrance to home. Elizabeth at top in blue and gray. Mary, at bottom of steps in dark blue gown, white veil, red trailing cloak. Amber floods. Spot on Mary and Elizabeth. Verse Choir arranged upstage on either side of cyc opening.

Bethlehem—Back cyc open in center to reveal Mary in light blue gown and white veil kneeling before empty straw-filled manger. Large glittering star of Bethlehem on backdrop. Angel in white kneels close to this group. Verse Choir on knees to give last reading. Blue floods. Large beautifully decorated Advent candle which Mary Ellen places before our Lady.

Stage Manager and girls in audience who come backstage (as indicated on p. 3) dress in school uniform. The girls from audience became members of verse choir after changing to gray gowns.

### MUSIC USED IN PROGRAM

"Ave Maria," Bach-Gounod.

"Come, O Divine Messiah," Melody: French Cantique. Words: S.N.D. de N., *A Daily Hymn Book* No. 3.

"Drop Down Dew," Gregorian Chant Mode I, *Pius X Hymnal* No. 153, McLaughlin & Reilly.

### Sister Adrian, S.N.D.deN.

Notre Dame High School

Reading, Ohio

"Gloria Patri," Palestrina, *Pius X Hymnal* No. 254, McLaughlin & Reilly.

"Lourdes Hymn."

"My Soul Magnifies the Lord," Gregorian Chant Mode VIII, *Pius X Hymnal* No. 91, McLaughlin & Reilly.

"O Mary Immaculate," Maguire-Herment, *Pius X Hymnal* No. 102, McLaughlin & Reilly.

"O Come, O Come Emmanuel," Gregorian Chant Mode I, *Pius X Hymnal* No. 156, McLaughlin & Reilly.

"Veni Domine Jesu," Petit Paroissien, Fifth Mode V, *Catholic Ed. Series Bk. I*, Catholic Ed. Press.

"We Long to See Thee So," Melody: French Words: S.N.D. de N., *A Daily Hymn Book* No. 8, Burnes Oates & Washbourne.

### ACKNOWLEDGMENTS:

In addition to sources credited in the footnotes, acknowledgment is made of suggestions from "He Cometh," by Rev. Wm. McGarry, S.J., The America Press, New York, N. Y., 1947.

### MARY, QUEEN OF ADVENT

[Open with singing of "O Come Emmanuel." Curtain closed. A small table on stage left.]

SISTER NOEL [walks up to stage as choral group finishes hymn. Then speaks to them]: That was very well done, girls! I had hoped to go right on with the program but the sophomore class hasn't arrived yet.

GIRL IN AUDIENCE: They're planning a little surprise for you, Sister.

SISTER NOEL: Oh, is that it? It must be a very unusual one judging by the time. Well, I'll get the stage arranged and be ready when they do come.

MARY ELLEN [comes from behind stage curtain left]: May I help you, Sister?

SISTER NOEL: Oh, there you are, Mary Ellen! Indeed you may help me. I've been looking for you. I want you to do something for me.

MARY ELLEN: Don't make it too hard, Sister!

SISTER NOEL: Did you ever hear of the Advent Candle?

MARY ELLEN: No Sister, I'm afraid I

haven't. I've heard of the Advent wreath but not of the candle.

SISTER NOEL: Isn't that too bad? I'll tell you about it though and describe it because I want you to prepare one for me. I am sure you can do it. I have all the material right here.

GIRL IN AUDIENCE: Sister, is this something for chapel?

SISTER NOEL: Oh no! This particular candle is for our program but there really should be one in every home during this beautiful Advent time. We usually take a very large candle, like this, and place it in a candlestick. Then we use some lovely flowing white silk, and perhaps some blue and gold ribbon, and a spray of flowers, if you have it, and decorate the candleholder. It is very easy to see the meaning of this. Why even a child can grasp the significance of the candle emerging from the ornamented candleholder.

JIMMIE [comes from behind stage curtain right]: Sister, did anyone find my sweater? I lost it and my Daddy says if I don't find it I might not get anything for Christmas!

GIRL IN AUDIENCE: Is this it, Jimmie? It was in the hall when we came in. [Hands sweater to Jimmie.]

JIMMIE: That looks like it! [Takes it from girl.] Thank you. I'm not going to lose this again—especially during Advent.

SISTER NOEL [indicating Advent Candle]: Can you tell me what this is, Jimmie? I am sure you have one in your classroom.

CHILD: Yes Sister! right in front of our Blessed Lady.

SISTER NOEL: Can you tell me what it means?

JIMMIE: Sure, I know what it means. The candle is Jesus, the Light of the World, who was born of the Virgin Mary. The candleholder is Mary. God made her very pretty and beautiful.

SISTER NOEL: Good for you, Jimmie. And now you had better hurry back to your classroom.

GIRL IN AUDIENCE: And hold on to that sweater, Jimmie.

JIMMIE: I will. Good-by Sister. Good-by. [Waves to girl in audience and leaves stage at right.]





Tableau of Mary Immaculate

STAGE MANAGER [*comes from behind stage curtain right*]: Shall I open the curtain, Sister?

SISTER NOEL: No, Janet, not yet. Let's wait until the girls come.

STAGE MANAGER: I was listening to your explanation of the Advent candle, Sister. I was thinking too. December could really be Mary's month, couldn't it?

SISTER NOEL: Yes, Janet, December really merits such an honor. The entire month is filled with the mystery of Mary.

GIRL IN AUDIENCE: It is in December that the Church celebrates the feast of the Immaculate Conception.

SISTER NOEL: That's right!

STAGE MANAGER: And besides, we learned during religion class that the Roman Station on the very first day of Advent is at St. Mary Major.

SISTER NOEL: That's true—with Mary the Church begins the new year and season of Advent.

GIRL IN AUDIENCE: Ember Wednesday in Advent is observed at the same Roman station—St. Mary Major.

GIRL IN AUDIENCE: Sister, the Vigil of Christmas and the first and third Mass on Christmas day are kept in the same basilica.

SISTER NOEL: Merciful heavens! I am surrounded by liturgists. You're wonderful! You will surely understand then how here and abroad the custom has sprung up to give special honor to the most holy bearer of the Son of God. And one expression of this special veneration of Mary is the so-called Advent Candle. That's why I want it for our Advent program. The entire theme is Mary's preparation, and God's preparation of Mary for the coming of the Saviour.

[*Sounds of walking, talking, laughing, backstage.*]

STAGE MANAGER: Now they really are

coming Sister. I can hear them! [*Leaves stage right.*]

SISTER NOEL: [*attitude of resignation*]: You can always hear them! [*To two girls in audience*]: I'll need some help backstage, girls. [*Both girls come up stage steps and behind curtain.*] [*To Mary Ellen*]: Well, here you are dear. I know you will make it as beautiful as possible. We want to use it in the last scene. I just don't know what to have for the last scene but I am determined to use the candle in some way or other.

MARY ELLEN: I'll do my best, Sister.

SISTER NOEL [*holding candle*]: All during Advent this candle should stand before an image of Mary—for thirty days or more—proclaiming in eloquent silence—

SOPHOMORE [*in gray and violet robe, slips from behind curtain center and recites*]:

Divine her Child and human,  
All of the Holy Ghost  
Conceived, yet born of woman,  
"Our nature's only boast."  
Behold him weak and small,  
And still the King of ages,  
The Hope and Light of all.<sup>1</sup>

[*Sister hands candle to Mary Ellen who removes table from front of stage.*]

SISTER NOEL: Well, we are full of surprises today, aren't we? [*To girl who just recited*]: Somebody's been practicing. You really do it nicely now.

SOPHOMORE: Thank you, Sister. The girls are ready. [*Goes back behind curtain, center.*]

SISTER NOEL [*Speaking to choral group*]: Now will the girls in the choir come right in with "Come O Divine Messiah"—we're ready!

[*At beginning of second stanza "Come O Divine Messiah" curtain opens on Verse*

Choir arranged on risers upstage. Violet floods. Sister enters left stage.]

VERSE CHOIR:

Be strengthened in the coming of the Lord  
your God,  
O house of Jacob;  
for you shall see the Saviour.  
planting the seed of life, the light of His  
Majesty,  
And you are straitened.  
Endure till the coming of the Prince of  
Justice,  
who will take away the sickness of all  
the world;  
watch His path; make strong your limbs;  
gather up your strength,  
and hasten in the coming of the Lord  
your God.<sup>2</sup>

SISTER NOEL: How perfectly beautiful! I hope you do this well on the day itself. And you do look lovely.

GIRLS IN VERSE CHOIR: Thank you, Sister.

BETTY [*Steps from first row of verse choir to stage center*]: Sister, I was wondering why we have to wear these gowns—this particular color, I mean. I was so sure I'd get to wear a white robe and be an angel.

GIRL IN VERSE CHOIR: . . . for once! [*All the girls laugh a little at this.*]

SISTER NOEL: That will do girls. [*Then to Betty*]: We're not wearing white, Betty, because this is not a Christmas play, it's an Advent program. We wanted something more quiet and penitential in appearance. And of course violet is the color of the liturgy for Advent.

BETTY: Oh I think they're very nice, Sister, but ever since I've been in the first grade I wanted to be an angel. And I was hoping I could be, even if it was just for this once! [*Again laughter.*]

SISTER NOEL [*clap hands for quiet*]: We're ready for the first tableau, now girls. In this we're going to show how, in the darkest moment of our history, when man was doomed to misery and sin, God sent a ray of hope to brighten his path and strengthen him in his sufferings. This is the first time, too, we find the Mother of the Saviour mentioned in the Scriptures.

If you'll get into formation now girls, on the steps, please—and the choir will sing an Advent hymn.

[*Girls move into position on side steps as choir sings "We Long to See Thee So." Curtain is closed as soon as girls are in formation on steps. Then as choir sings "Alma Redemptoris" in English, curtain is opened on Paradise scene. Stage is dark*

<sup>1</sup>Very Rev. Msgr. Martin B. Helriegel, "Merely Suggesting," *Orate Fratres*. Vol. xvi, pp. 25-32 (November 30, 1941).

<sup>2</sup>From the Mozarabic liturgy; Matins, Thursday of the fifth week of Advent.

except for overhead spot on Adam and Eve. Adam looks back as if listening to the voice of God. Eve in front of him to right with face in hands. Serpent coiled before them.]

VERSE CHOIR [when "Alma Redemptoris" has been sung]:

RIGHT SIDE: And the Lord God called Adam and said to him: Where art thou?

LEFT SIDE: And he said: I heard thy voice but I was afraid and I hid myself.

RIGHT SIDE: And He said to him: Thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat.

LEFT SIDE: And Adam said: The woman whom thou gavest me to be my companion, gave me of the tree, and I did eat.

RIGHT SIDE: And the Lord God said to the woman: Why hast thou done this?

LEFT SIDE: And she answered: The serpent deceived me, and I did eat.

RIGHT SIDE: And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat, all the days of thy life. I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."<sup>3</sup>

[Curtain closes. Soft organ music. Audience lights up. Footlights. Choir continues.]

COMPLETE VERSE CHOIR: "It is a dim, an initial promise, Not fully clear to those who heard it. But it contained all the hope of high heaven In the compass of its words." It enabled men to say:

RIGHT SIDE: A seed will come!

LEFT SIDE: A Woman will come!

COMPLETE VERSE CHOIR: We have it on the word of the Lord God on High. Mary and Christ are seen in distant promise Within the gates of a lost Eden And before its portals close.

Once man has heard God say: He will come, Advent's security is divinely forged. Man can now call back to God The thousand "Comes" of the season's liturgy.

[Following lines given by individual girls in Verse Choir. Both sides.]

Stir up thy might, we beseech thee, and come! Come to deliver us, O Lord God of might! Come, O Lord, and delay not! Come to teach us the way of prudence. Come to redeem us with outstretched arms. Come to deliver us. Tarry not. Come to saave us, O Lord our God!

[Choir sings "Veni Domine Jesu" as girls in Verse Choir leave position and go

behind curtain behind middle opening. Two girls remain on stage.]

FIRST GIRL: I have the most wonderful idea!

SECOND GIRL: You mean about the surprise?

FIRST GIRL: Well, not exactly. You know how much Mary wants to be an angel. Why not let her? We're planning the last scene anyway as our surprise. So I know Sister Noel won't mind one bit.

SECOND GIRL: I think that's a very nice idea. Didn't Sister tell us that December should be a month of kindness? And that during Advent we should think of many little surprises to make others happy? I'll help you.

FIRST GIRL: Fine, let's tell her immediately.

STAGE MANAGER [enters from right]: Sister Noel's looking for you two girls. Better hurry back stage. [Girls start hurriedly to leave stage right then.] —



Mary at the house of Elizabeth

SISTER NOEL [comes through curtain center]: You're holding up the show girls. Won't you please hurry? [Leaves immediately] [Girls, who had almost reached right side of stage turn and go quickly to curtain opening at stage center and exit.]

[Choral Group sings Mary Immaculate from Pius X Hymnal. Verse Choir on risers on either side of stage, leaving middle opening of back cyc free. Blue floodlights. Curtain opens slowly as choir begins to sing.]

VERSE CHOIR [when hymn has been completed].

Tremendous liturgical significance has been added to the Advent season through the celebration of the Immaculate Conception.

Mary's extraordinary privilege was God's

first act in preparing His Mother, for the coming of the Christ.

Adam sinned in the great trial set before him. Mary as a daughter of the race of Adam would have been included among those born without grace, but God decreed separately and singularly for her.

The soul of Mary was filled with a plenitude of grace at the first moment of her conception.

[Back cyc opens at center to reveal the Immaculate Conception. Spotlight on our Blessed Lady. Blue floods. Soft organ music.]

VERSE CHOIR: A great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.

He hath clothed her with the garments of salvation and with the robes of justice, and as a bride he has adorned her with jewels.

Glory be to the Father and to the Son and to the Holy Spirit!

[Footlights out. Floodlights out. Electric candles, until now concealed in long sleeves of verse choir, are now brought out and lighted. Again a short interlude of organ music.]

VERSE CHOIR [the following lines done by individuals in choir]:

Thou art all fair, O Mary, And the stain of original sin is not in thee.

Thy garment is white as snow, and thy face is as the sun.

Blessed art thou, O Virgin Mary above all women upon the earth.

ENTIRE VERSE CHOIR: Holiness and beauty are in her Conception; Declare her glory among all peoples. [This is followed by the "Lourdes Hymn" sung by the choir. Two stanzas then curtain.]

[Three girls slip through middle opening of curtain.]

BETTY: Do you mean I can really be an angel? Are you sure Sister Noel won't mind?

FIRST GIRL: Of course we mean it. And I'm sure Sister Noel won't mind.

BETTY: O thank you, girls! It certainly is nice of you to ask me.

SECOND GIRL: Don't mention it!

FIRST GIRL: And don't even breathe it to Sister Noel. We're getting the last scene ready for her and she doesn't know it yet.

BETTY: O I feel as if I'm just ready to burst with joy! [Walks downstage center, speaking ecstatically. Girls smile knowingly at each other and exit left behind curtain.]

Just think I'm going to be an angel. For the first time in my life I get to be an angel. [Sister Noel enters stage right]

SISTER NOEL: Well Betty, what are you doing out here all alone?

<sup>3</sup>Gen. 3:9-15.

BETTY: Alone! [*Looks around for two companions.*] Why — why — I — I — why I was just going over some of my lines, Sister.

SISTER: Now that's what I call real co-operation! I wish I had a few lines for that last number on the program. Not a thought in my head about it as yet.

BETTY: Don't worry about it Sister. I'll help you with it. I'm sure it will turn out beautifully.

SISTER NOEL: Thank you for those encouraging words. *You are an angel!* [*Betty shows surprise, smiles at audience, leaves.*] Where's my stage manager?

STAGE MANAGER: Here I am, Sister. Ready for the curtain?

SISTER: We'll have it immediately after the introduction, Janet. [*Then to choir.*] We're getting ready for the Annunciation tableau, girls. Do you know what you are going to sing?

GIRL IN CHOIR: Yes, Sister Noel. We're going to sing "Drop down dew from above, ye heavens."

SISTER NOEL: That's fine! We're ready for the hymn.

[*Choir begins and during second stanza four girls come through middle opening of curtain. Stand, spaced across front of stage. Dressed in gray robes.*]

FIRST GIRL: Centuries before Mary, the Queen of Advent was to appear, Isaías foretold the beautiful and profound mysteries of the Incarnation.

SECOND GIRL: Therefore the Lord Himself shall give you a sign! Behold, a virgin shall conceive and bear a Son and His name shall be called Emmanuel.

THIRD GIRL: And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

FOURTH GIRL: Such clear prediction of the events of Bethlehem had not been spoken before this time, Isaías is probably the first to pay homage to a future Virgin Mother.

FIRST GIRL: He knew not when Emmanuel would come to dwell among us, but doubtless his eyes looked out ahead watching to descry the majesty to come.

[*Four girls move into position on side steps.*]

SECOND GIRL: And then at last across the centuries — the summer heavens of Nazareth are invisibly opened —

[*Curtain opens on Annunciation scene. Mary seated on bench. Angel standing reverently before her. Verse Choir arranged across back of stage.*]

VERSE CHOIR:

For the angel Gabriel was sent to a city of Galilee called Nazareth,

Where a virgin dwelt, betrothed to a man of David's lineage;

His name was Joseph, and the virgin's name was Mary.

Into her presence the angel came and said, Hail, thou who art full of grace; the Lord is with thee; blessed art thou among women.

She was much perplexed at hearing him speak so,

And cast about in her mind,

What she was to make of such a greeting.

Then the angel said to her,

Mary, do not be afraid; thou hast found favor in the sight of God.

And behold thou shalt conceive, in thy womb, and shalt bear a son,

And shalt call Him, Jesus.

But Mary said to the angel, How can that be?

And the angel answered her, The Holy Spirit will come upon thee, and the power of the most high will overshadow thee.

Thus this holy offspring of thine will be known for the Son of God.

And Mary said, Behold the handmaid of the Lord; let it be unto me according to thy word.<sup>4</sup>

<sup>4</sup>Lk. 1:26-38.

[*Tableau is held during "Ave Maria" solo backstage. Rose flood lights during this tableau. Soft organ music during the following.*]

ONE GIRL IN VERSE CHOIR ON SIDE STAGE STEPS:

I saw a beautiful woman, beauteous as the Dove that soars above the water coarces, And a peerless perfume exhaled From her raiment.

And in their way spring days Were banking her with rose flowers And with the lilies of nearby valleys. Who is she who comes up through the deserts,

Rising as the thin wisp of smoke from Aromatic incense and myrrh?

Whom in their fashion, spring days Have banked with rose flowers?

ENTIRE VERSE CHOIR: It is Mary of Nazareth, Virgin Mother of the Son of God.

[*Music continues as Sister Noel walks quietly on stage and talks to "Mary."*]

SISTER NOEL [*to Mary*]: I'd like to call you "Mystical Rose." You made a very humble and beautiful Mary in the tableau, Joyce.

JOYCE [*who is Mary in the tableau*]: Thank you, Sister Noel.

SISTER: And Gabriel — you looked much like an ambassador from heaven.

GABRIEL: Thank you, Sister.

SISTER NOEL: In fact, when I saw the

two of you, I thought it might be one of Fra Angelico's paintings come to life.

JOYCE: Sister, I tried to think what Mary must have thought during this wonderful moment in her life. If I knew that God had just overshadowed me with his power and that in a miraculous manner He had prepared me to become His mother — the Mother of God — I'd want to tell someone about it — I'd feel like singing a song — just because of the joy in my heart.

SISTER: And that's exactly how Mary must have felt dear — for the Bible tells us she went with all haste to tell her cousin about it. And it was there that she burst into a lovely song of praise — the Magnificat.

GABRIEL: I suppose we'll all have to come down to earth now, won't we, Sister, and go on with the program.

SISTER NOEL: Yes. Mary and Gabriel you are dismissed!

[*Swell of music — curtain. Sister downstage center in front of curtain. Mary Ellen — from verse chair — follows her.*]

MARY ELLEN: Sister, I'd thought you'd like to know that I've finished the candle — and it looks beautiful — at least I think so.

SISTER: I'm sure it's very nice, Mary Ellen. It is a relief to know that it's ready. At least we'll have a candle for the last scene if nothing else.

[*Both move to stage left as if leaving. Two girls run in from other side. Members of verse choir.*]

FIRST GIRL: Sister Noel! Please wait, Sister! Here's something special for you. It's — It's — well it's something. Open it and see! [*Gives Sister an envelope.*]

SISTER NOEL: This sounds rather urgent, to say the least. [*Examines envelope*] I suppose it can't wait!

SECOND GIRL: Oh no, Sister! Please open it now. [*Sister opens envelope and reads.*]

Dear Sister Noel,

Thank you for all the help you have given us and all the work you have done for our Advent program. [*Bless their hearts!*]

To show you how grateful we are we want to tell you that we have prepared the last tableau of the program. We hope you will like it. [*Now wasn't that sweet of them?*]

We wanted to tell you now so you won't have to worry about it any more.

Your grateful students,  
The Sophomores.

What a wonderful Advent surprise! Now I understand why all of you were so late.

SECOND GIRL: We hope you'll like it,



Sister — everybody's worked so hard and —

SISTER NOEL: I know I will. It will be lovely, I'm sure. I can hardly wait until it's time. But now we must go on. I must go backstage though and thank the class first. You'd better get your places girls because we're almost ready. [*Sister and girls leave.*]

[*Four girls come on stage at curtain opening center, to begin the following introduction.*]

FIRST GIRL:

It is in a beautiful village nestling on the western slope of the Judean mountains that we next find Mary.

This is the place where those precious mysteries of the early Gospel occurred; and where those words and hymns were uttered, which have come so prominently into our liturgy.

SECOND GIRL:

For the words of Elizabeth are used To complete the Hail Mary of Gabriel; Mary sang her Magnificat On her arrival in Elizabeth's home. And three months later Zachary chanted the solemn cadences of the Benedictus.

THIRD GIRL: And now a visitor arrived at the door of the happy and holy house of Elizabeth and Zachary.

[*Four girls move off stage to steps on side. Curtain opens on Visitation scene. Verse choir arranged on both sides of center opening of back cyc. Elizabeth at top of four steps leading up to opening. Mary on stage right center at bottom of steps looking up at Elizabeth. Amber flood lights.*]

The Virgin has just come to the door; she does not wait to lift the mantle from her shoulders.

ENTIRE VERSE CHOIR:

She gave Elizabeth greeting,  
And Elizabeth herself was filled with the Holy Ghost,  
So that she cried out with a loud voice,  
Blessed art thou among women, and blessed is the fruit of thy womb.

How have I deserved to be thus visited by the mother of my Lord?

And Mary said, My soul magnifies the Lord:

My spirit has found joy in God.<sup>5</sup>

[*The Magnificat is sung in English.*]

He that is mighty has done great things to me!

FOURTH GIRL [*on step*]:

In preparing Mary, we see how the might of God is at its work of artistic creation; it is almightiness in its atelier, it is omnipotence in the workshop of possible



Tableau of Bethlehem

perfection selecting the graces which are to adorn the mother of God.

FIRST GIRL:

The angelic and material worlds have been created.

Then suddenly the triune God seems to say:

Ah yes, all these are good, but can we not make a creature yet more beautiful?

Can we not combine in one form all that is beautiful in the angels and all that is perfect in matter?

Can we not bestow on her beginnings more than others will have at their close?

But our laws for creation seem to prevent this deed!

Ah then, the very goal of our divine artistry demands their suspension, for whatever limit can be lifted from that in which limit is so inborn, shall be lifted for her embellishment —

ENTIRE VERSE CHOIR:

And so the Blessed Trinity wrought Mary — the theotokos — the candlebearer — who brought to us Christ, the Light of the World.

[*Curtain — soft organ music.*]

SISTER NOEL [*comes on stage from right*]: Your singing has been beautiful girls. [*To girls in choir*] I've been too busy to tell you. Have you seen Mary Ellen? She wanted to show me the Advent candle.

GIRL IN CHOIR [*audience*]: No, Sister Noel. She hasn't been out.

SISTER NOEL: Then I must look for her. She's backstage somewhere. [*Sister leaves, right. Mary Ellen enters, left. Dressed in robe.*]

MARY ELLEN: Has anyone seen Sister Noel? I want to show her the Advent candle.

GIRL IN AUDIENCE [*Choir*]: Sister Noel just left, Mary Ellen. She was looking for you.

MARY ELLEN: O thank you. I'll see if I can catch her. [*Runs off stage.*]

CAROL [*member of verse choir, dressed in gray robe. Comes through middle opening in curtain. Talks to choir*]: Girls, do you know what to sing for the last scene? Did anyone tell you?

GIRL IN AUDIENCE [*Choir*]: Yes, Carol. They told us to make our own selection. So we have it all ready.

CAROL: Good! Then we're ready for the show. [*Leaves stage.*]

MARY ELLEN [*carrying small table from stage left*]: Well, I just found Sister Noel. She'll be out any minute. I'll have the candle ready for her when she comes. [*Arranges candle on table.*]

GIRL IN AUDIENCE: That's beautiful, Mary Ellen, perfectly beautiful. [*Spotlight on candle.*]

MARY ELLEN: Thank you. I hope Sister likes it!

SISTER NOEL [*enters from stage right*]: I don't know why she wouldn't like it. It's a masterpiece dear. Thank you for spending so much time on it. Do you think we could light it?

MARY ELLEN: Yes, Sister! [*Mary Ellen lights candle.*]

STAGE MANAGER [*enters stage right*]: We're ready for our surprise, Sister. Are you?

SISTER NOEL: Yes, Janet. I certainly am ready. [*Janet leaves quickly.*] O dear! I believe I'm just as excited as the girls.

[*Music — Curtain opens on tableau on Bethlehem. Back cyc open at center. Mary in blue robe, white veil kneels before empty manger. Angel in white at left. Mary Ellen places candle in front of our Lady on step. Blue floodlights. Spotlight on tableau. Sister and Mary Ellen both kneel.*]

SISTER NOEL: O Lord, come! Put an end to this upset, torn, and hatred-shaken world. To all this unholiness, indecision, selfishness — yes, to our own inexcusable halfness. Come, O Lord Jesus!

[*Choir sings "Gloria Patri" — curtain.*]

<sup>5</sup>Lk. 1:40-46.

# Christmas Dramatizations

## THE CHRISTMAS STORY

(Grade II)

CHARACTERS: Mother, Father, Boy (Joseph), Girl (Mary), Pantomime groups.

SETTING: A living room (leave plenty of space for pantomime and action).

### Act I

[As curtain opens Mother is sitting alone in the living room.]

MOTHER [rising and looking at clock]: What can be keeping Father and the children. Here it is Christmas Eve and our tree is not in place yet. Listen [noise off stage], that must be Father now.

FATHER [enters alone dragging tree]: Nice tree we found. They were almost sold out. We had to go to market to find this one. Like it?

MOTHER [examining tree]: Lovely — but where are the children?

BOY AND GIRL [running]: Here we are, Mother. Don't you like our tree?

MOTHER: Yes, Joseph and Mary, I do like your tree but I have been worried about you. I didn't want you to be late going to confession. The line will be long this afternoon.

MARY: Mother, we stopped at Holy Family on the way to market. We have gone to confession. Haven't we, Father.

FATHER: Yes, Mother, we did stop. I knew it would be late and the children will want to hear "The Christmas Story" before going to bed. Now, let's hurry. Tree in place, supper, and ready for bed and then we'll read all about the first Christmas.

[Curtain]

### Act II

[All in place before the Christmas tree. Father and Mother on the couch. The children on the floor at their feet. Father holds the open book.]

JOSEPH: Father, we're all ready for "The Christmas Story." It's so nice and comfortable here. I can't imagine Jesus being born in a cave.

MARY: Oh, boys don't have any imagination. I can see the star, feel the cold, hear the angels, and I even feel a sheep rubbing against me.

MOTHER: Come Father, let's begin — More than nineteen hundred years ago in the little town of Bethlehem —

FATHER [reads]: The Christmas Story:

## Sister M. Beatrice, O.P.

St. Lawrence O'Toole School

Pittsburgh 24, Pa.

At that time the ruler, Caesar Augustus, asked that all people come to be enrolled. And all went to be enrolled in his own city. And Joseph went to Bethlehem with his wife Mary. And it came to pass that while they were there Jesus was born. He was born in a stable because there was no room for them in the inn. He was wrapped in swaddling clothes and laid in a manger. Some shepherds watching their flocks near by were told by an angel of the Lord that Jesus was born. The angel said to them: Fear not, for behold I bring you a message of great joy. Your Saviour, Jesus, is born. You will find Him in a stable. And more angels came from heaven, they were saying: "Glory to God in the highest, and on earth peace to men of good will." And we say: "Let the heavens sing, and let the world be glad because Our Lord has come and lives with us." Merry Christmas, this Jesus' birthday.

## THE ANIMALS' CHRISTMAS

(Grade II)

CHARACTERS: John, Patty, People (groups), Animals (children dressed as Cow, Sheep, Horse).

SCENE: Large stable in the center of the stage.

JOHN [putting straw in the stable]: I must put straw in there. The floor will be too cold if I don't. I promised Grandfather I would take good care of his animals.

PATTY: Johnnie, do you think we will really make people remember that Christmas is the birthday of Jesus? I have my costume all ready to be the Blessed Mother.

JOHN: We should make them believe, Patty. We are going to be the Holy Family and we have real animals. My costume is ready to be St. Joseph.

PATTY: My doll is dressed to be the Holy Child. Mother thinks it will be too cold for a small child.

JOHN: While you finish decorating the stable, I will go for the animals.

PATTY [putting up holly and singing]: Deck the stable with holly — tra-la-la-la. This will be jolly — tra-la-la-la. To be the

Blessed Mother twill not be folly — tra-la-la-la.

Deck the stable with ribbons — tra-la-la-la. Tied around the holly — tra-la-la-la.

Put the Baby Jesus in the manger —

The animals are on their way,

John will bring the hay.

Now we are ready

We hope the people are steady

And know tis Christmas Day.

JOHN [comes in dressed as St. Joseph leading the animals. He puts the animals in place. Christmas music is played off stage].

PEOPLE [come by the crib in groups]: (Father, mother, and child stop at the crib).

CHILD: Mother, they are real.

MOTHER: Just like the first Christmas. We must remember that Christmas is Jesus' birthday. [Others go by and look.]

MAN [stops]: M-m-m. A fine idea. A real St. Joseph and Blessed Mother. Real animals too.

CAROLERS [enter, Stop at crib and sing Christmas songs].

[The End]

## CHRISTMAS SHOPPING

(Grade II)

CHARACTERS: Boy (Joseph), Girl (Mary), Mother, Other Shoppers (come and go during the scene), Appropriate Christmas music can be used during the scene.

SCENE I: Toy shop in a department store.

BOY [fingering a toy boat on the counter]: This is what I want for Christmas. Just wait until we see Santa Claus. I'll tell him. He'd better listen to me.

GIRL [holding a doll in her arms and rocking it back and forth]: It has real tears. It cries. Mother, I want this doll. I'm going to tell Santa Claus.

[Boy and Girl run to mother who has been standing and watching the children.]

BOTH: Mother, take us to Santa Claus. We want to see Santa Claus.

BOY: I want to tell Santa about my boat.

GIRL: I want to tell Santa about my doll.

MOTHER: Yes, dears but come with Mother first. I have something I want to buy. [Mother walks to counter with nativity scenes. Mother picks up one crib]. See

Mary and Joseph this picture. This tells us about the real Christmas. Christmas is the birthday of Jesus. A long time ago Our Lord gave us the best gift ever. He gave us Himself. Here in this crib is the Baby Jesus. Kneeling beside Him, are St. Joseph and Mary. They had come to Bethlehem as they had been told to do. They could not find any place to stay except this stable. This was where Jesus was born. Tonight before you go to bed I will go and read you the whole story. Here lady, I will take this crib. Now, we will go and tell Santa Claus what you want for Christmas. Jesus still sees that we get gifts on Christmas, His birthday.

[End]

## THE CHRISTMAS PARADE

(Grade III)

TIME: Before Christmas.

PLACE: Classroom scene.

CHARACTERS: Third grade class, Pantomime Groups, Teacher, Speakers.

SCENE I: Classroom.

FIRST SPEAKER [Boy]: Sister, I saw the Santa Claus parade on TV on Thanksgiving Day. There were big floats, Roy Rogers, bands, toys, and all sorts of nice things. I liked the commercials best of all. They showed Robert Robot, a real tugboat with fire equipment and they had a Roy Roger chuck wagon with cooking utensils. That parade was fun.

SECOND SPEAKER [Girl]: I saw the parade, too. I like the commercials best, too. The dolls were beautiful. Betsy-Wetsy was like a real baby. Santa Claus came at the end of the parade. He looked jolly.

THIRD SPEAKER: Sister, let's have a parade, too. I have a Santa Claus suit.

FOURTH SPEAKER: I have a Roy Rogers outfit.

SISTER OR TEACHER [doubtful]: A Christmas parade might be fun but, I'm wondering.

CHILDREN [All]: Oh, please Sister.

SISTER: Your Christmas parade would be fun for you but we should think about the real meaning of Christmas. What is Christmas?

FIFTH SPEAKER: Sister, it is Jesus' birthday.

SISTER: True, Mary. Does that help you plan another kind of Christmas parade?

SIXTH SPEAKER: Yes, Sister, I get it. You want us to televise The First Christmas. We could have shepherds and angels and—

SISTER: Right, Joseph, we could call our parade "THE FIRST CHRISTMAS" on channel III.

SCENE II: Later in the classroom, the television studio.

NARRATOR [reads the Gospel of St. Luke, pantomime groups parade by and enact the appropriate scenes] or:

The Third Grade of . . . . . School brings to you for the first time the Christmas parade that tells you the real meaning of Christmas. Now, we go with the cameramen right into the classroom. That is the third grade you hear singing the well known Christmas song "Silent Night." Let us pause a moment and listen. [Pause] Look, coming down the road are Joseph and Mary. Joseph is leading the mule. Mary is walking. Mary must be tired of riding. The journey to Bethlehem has been a long one. They have passed us. Following close behind Joseph and Mary come the Shepherds and their sheep. They are on their way to the hillside near Bethlehem where they will watch their flocks by night. Listen—you're right, that is the angelic choir you hear. [Choir sings an appropriate Christmas song.] Let us pause for station identification. [Two children dressed as travelers on their way to Bethlehem appear, pause in center of station and say]: This is channel III of . . . . . School bringing to you the Christmas Parade showing the real meaning of Christmas. We have just heard that the Promised Messiah was born in Bethlehem—Now, back to the parade to see the stable in Bethlehem.

NARRATOR: *Venite Adoremus*. The real meaning of Christmas is coming. Mary and St. Joseph accompanied by the shepherds and the angels are bringing the Infant Saviour to the manger in the stable of Bethlehem. Quietly they place the Infant in the waiting crib. The children are kneeling in silent prayer. Again, the real Christmas spirit has been brought to us. The Infant Jesus has again come and taken birth in our hearts.

## THE 'SHEPHERDS' REWARD

(Grade III)

TIME: Christmas Eve.

CHARACTERS: Six shepherds, an angel, the Blessed Mother, St. Joseph, the Infant.

SCENE: Outside cave near Bethlehem. Shepherds off to side gathered around a fire. Cave is center closed.

FIRST SHEPHERD: It is good to have the fire. It is very cold tonight.

SECOND SHEPHERD: Keep the fire burning. A bright light scares the wolves away from our sheep.

THIRD SHEPHERD: I gathered plenty of wood today. The stars were so bright last night that I knew it would be colder tonight.

FOURTH SHEPHERD: It is so quiet, so calm. It makes me feel as if something were going to happen.

FIFTH SHEPHERD: Oh, stop dreaming. You ate too much and the fire makes you sleepy.

SIXTH SHEPHERD: I feel strange too. There are those who have been talking about the Promised One.

FIRST SHEPHERD: Quiet. We have guests staying in the cave. I arrived early tonight and two strangers, a man and his wife came looking for a place to stay. There wasn't any room in the inn.

FOURTH SHEPHERD [pointing]: Look at that star. It is so bright. It seems to be shining on the cave. [A bright light illumines the stage. An angel appears. The shepherds fall to the ground.]

ANGEL: Do not be afraid. I have come to bring you good news. The Promised One of whom you spoke is born to you this night. Go to the cave and you will find the Infant lying in the manger. [Angel disappears.]

SIXTH SHEPHERD [heads up slowly]: Can it be true?

FOURTH SHEPHERD: Let us go over and see.

[Curtain opens slowly on crib scene. Shepherds move in and kneel in adoration.]

FIRST SHEPHERD: Indeed, it is true. The Messiah, the Promised One is here.

ST. JOSEPH [to first shepherd]: My good one, thank you for your kindness. We are happy to have this shelter.

BLESSED MOTHER: He is the Messiah, the Promised One. He is your Redeemer. My Son, will bless you for what you have done for us.

SHEPHERDS [in awed voices]: The Messias! The Promised One! Our Redeemer!

MARY: Jesus, your King.

SHEPHERDS: We are rewarded for what one of us has done so wisely. God be praised.

## Help Fight TB



## Buy Christmas Seals

The Sale of Christmas Seals Is the Chief Support for the Work of the National Tuberculosis Association. The Sale Begins on November 15 and Continues Through December.



MARY: God's blessing on you.

[End]

## THE CHRISTMAS MASS

(Grade III)

CHARACTERS: Sister, Boys and Girls of Grade 3, John, Elizabeth, Ann, Joseph, Mary, Paul.

SETTING: Classroom scene.

[Curtain opens — class in place — Sister is seated at desk.]

SISTER: Boys and girls, I have something special I want to tell you today. This is our last day of school before Christmas. May I remind you that the most important thing about Christmas is that it is Jesus' birthday. Let's plan a birthday party. Could you each bring a gift to Jesus? To help us decide what would be nice to bring, let's recite the poem we know about "What to Bring Him."

CLASS:

"What can I bring Him,  
Small as I am,  
If I were a shepherd  
I would bring a lamb,  
If I were a wiseman  
I would do my part,  
What can I give Him?  
Give Him my heart."

SISTER: Did that help you think? Yes, John.

JOHN: Sister, I'm going to give Him my heart and tell Him I love Him.

SISTER: Good, John. Paul?

PAUL: Sister, I'm going to pray and be good.

SISTER: Paul, shouldn't you do that all the time?

PAUL: Yes, Sister but this will be special.

ELIZABETH: Sister, I'm going to confession and Holy Communion on Christmas.

SISTER: That will be a lovely gift, but Elizabeth we want to remember that Holy Communion is God's gift to us, too. It is Jesus, His Son, who comes to us, who gave Himself to us. His birth was the beginning of His life on earth, His preparing to come to us in this special way.

ANN: Sister, I'm going to confession and Holy Communion, too and after Mass I'm going to make a visit to the crib. You know what I am going to say, Sister? I'm going to say, "Sweet Infant Jesus, now dwelling in my heart, never, never depart. Bring peace in the world today and make me good always."

SISTER: Beautiful, Ann. Joseph and Mary haven't you anything to say.

JOSEPH: Sister, I was thinking about my

patron Saint, St. Joseph. He was special. He protected Jesus and Mary. He was Jesus' foster father. I'm going to ask St. Joseph to make me like him and I'll protect Jesus, too. I'm going to see that all the Catholics on our street go to Mass on Christmas.

MARY: Sister, I have a patron saint, too, who was very close to Jesus. Mary, was the Mother of God. I'm going to ask our Blessed Mother to make all the people love her Son.

SISTER: Good — good. Now watch very closely. I am going to write Christmas on the blackboard. Can you see two words in the one? There is a little secret I should tell you first. To make the two words you must add "s" to the last word.

PAUL: Sister, I know — Christ Mass.

SISTER: Yes, Christ's Mass and that is

exactly what the first Christmas was. Let's all go to that Mass. Come follow me to Bethlehem. *Christus natus est.* Christ is born. Born in a stable, wrapped in swaddling clothes, warmed by the animals, greeted by shepherds and announced by a choir of angels "Gloria in excelsis Deo," Glory to God in the highest.

The stable is the altar. Mary is the priest, Joseph the altar boy, the shepherds the people, the angels the choir, and Jesus — the host — God. Jesus became Man. God became Man, as promised, and dwelt among us.

He is still among us — This miracle comes to pass at every Holy Mass. Bread and wine are changed to His Body and Blood — And He dwells among us. Tis His Christmas gift to us, Himself — all Good — all Holy — all Just.

## The Patroness of Our Land: A Choral Reading

**Sister Eugene Marie,  
C.S.J.**

Sacred Heart School

Aurora, Ill.

*This "Playlet" was used by the third-grade children with the intention of fostering devotion to the Patroness of our Land. "Immaculate Mary" was used as the opening hymn, but any hymn that would be appropriate would serve as well.*

[L — light voices, D — dark voices, M — Medium voices].

Immaculate Heart of Mary

You are the patroness of our land; (L)  
We dedicate to you our love  
And always want to be your chosen band. (M)

You have helped the missionaries

When they came from afar,  
To spread the faith of Christ  
In hearts which Satan held ajar. (D)

Their abiding faith in their Master (L)  
Your strong protecting care, (D)

Led them through all difficulties (M)  
Spreading His Kingdom everywhere.  
(All)

It is for this monument of gratitude  
Which in Washington Square  
Has been erected your statue  
To be such a reminder there. (M)

To remind each of us in passing  
How much we each owe to you, (L)  
In this country of freedom and peace  
In which as yet no war did ensue. (D)

Mary Immaculate, we are grateful  
For guarding our native land; (M)  
Ever guard, protect and bless us  
Beneath, your colors, we'll always stand.  
(All)

[A Hail Mary was then sung by the entire group. The children then hummed it while the girl representing Mary spoke these words to them]:

Yes, you are my chosen children,  
And if this you will never forget —  
To keep your lives pleasing to Jesus  
Then America I will protect.

One big promise I have given you,  
Which will keep my Son's scourge away;  
That of saying my holy Rosary  
Each and every single day.

[The curtain closed right after Mary's last words with her arms extended as if in maternal protection.]

# Angel Pantomime

A pantomime for any number of girls of the fourth, fifth, or sixth grades. Lower grades may use one or two parts.

Let a chorus of children sing softly during the pantomime. It will give meaning to the pantomime movements.

**Starting Position:** The angels stand with hands in prayer position, in an attitude of devotion, with bowed heads.

Arm movements should be done with slow, smooth, graceful, flowing movements with fingers slightly curved.

Music: "Silent Night, Holy Night"

Count from "1" to "6" for each measure of ½ music.

**Formation:** The angels stand in the staggered formation.

```

  X   X   X   X   X
X   X   X   X   X
  
```

## First Verse

SILENT NIGHT, HOLY NIGHT

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.  
(two measures of music)

Move arms slowly obliquely forward upward and outward, tilt head slightly backward and look up—1, 2, 3, 4, 5, 6. (1 meas.)

Cross arms slowly on chest and bow head forward—7-12. (1 meas.)

ALL IS CALM, ALL IS BRIGHT

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Face right and walk three steps forward as follows: (step right—1, 2; left—3; right—4) with moving right arm slowly obliquely forward upward, palm forward, and left arm obliquely side downward—1, 2, 3, 4.

Hold position—5, 6.

Keep weight on right foot, face half left (toward front right corner) and move arms downward, then upward in front of body, chest high, to obliquely forward and outward, palms up—7-12.

ROUND YON VIRGIN MOTHER AND CHILD

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Face toward left side of stage and walk three steps forward as follows: Step left—1, 2; right—3; left—4; with arms rounded in front of body, hands close together, palms down (1, 2, 3), then extend left arm forward, palm up, and place right hand over heart—4, 5, 6.

Face front, step right forward, move

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arms obliquely side downward, with palms up—7, 8, 9.

Lean slightly forward, turn palms down and lower head forward—10, 11, 12.

HOLY INFANT SO TENDER AND MILD

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Move left foot sideward (separate feet), fold arms as though holding a doll with its head in left arm and look at its face. Twist body slowly left (1, 2, 3), right (4, 5, 6), left (7, 8, 9) and right sideward (10, 11, 12) with transferring body weight to left, right, left and right foot—1-12.

SLEEP IN HEAVENLY PEACE

1, 2, 3; 4, 5, 6; 7-12.

Place left foot backward, kneel on left knee, place palms of hands together, place back of right hand against left cheek, lower head left sideward, bend body slightly left sideward and close eyes—1, 2, 3.

Hold position—4-12.

SLEEP IN HEAVENLY PEACE

1, 2, 3; 4, 5, 6; 7-12.

Rise slowly in the sleeping position and close heels left to right—1, 2, 3.

Open eyes and extend the arms slowly obliquely forward upward and outward with head tilted backward—4, 5, 6.

Cross arms on chest and bow head forward—7-12.

## Second Verse

SILENT NIGHT, HOLY NIGHT

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Move arms slowly obliquely forward upward and outward, tilt head slightly backward and look up—1-6.

Cross arms slowly on chest and bow head forward—7-12.

SHEPHERDS QUAKE AT THE SIGHT

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Walk three steps backward as follows: (step left—1, 2; right—3; left—4) with arms crossed in front of head, palms front—1, 2, 3, 4.

Hold position—5, 6.

Face toward front right corner of stage and step right forward, extend right arm forward, palm up, and left arm sideward, palm up—7-12.

GLORIES STREAM FROM HEAVEN A-FAR

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Make one complete turn left with four slow walking steps as follows: (left—1, 2, 3; right—4, 5, 6; left—7, 8, 9; right—10, 11, 12) with arms extended obliquely side upward and with head tilted backward—1-12.

HEAVENLY HOSTS SING ALLELUJA

1, 2, 3; 4, 5, 6; 7-12.

Face toward left front corner of stage and step left forward, bring cupped left hand to lips and the cupped right hand in front of the left, tilt head slightly backward and twist body slightly left sideward—1-6.

Face toward right front corner of stage, step right forward and change arm positions with large flowing movements, bring the cupped right hand to lips and the cupped left hand in front of the right, tilt head slightly backward and twist body slightly right sideward—7-12.

CHRIST, THE SAVIOUR, IS BORN

1, 2, 3; 4, 5, 6; 7-12.

Face front, close heels left to right, extend arms forward upward, palms up, and tilt head backward—1, 2, 3.

Cross arms on chest and bow head forward—4, 5, 6.

Extend arms slowly obliquely side downward, palms front, and tilt the head backward—7-12.

CHRIST, THE SAVIOUR, IS BORN

1, 2, 3; 4, 5, 6; 7-12.

Extend arms forward upward and tilt head backward—1, 2, 3.

Cross arms on chest and bow head forward—4, 5, 6.

Place left foot backward and kneel on left knee, move arms downward and outward, then in front of chest to praying position with head bowed—7-12.

## Third Verse

SILENT NIGHT, HOLY NIGHT

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Stand, move arms slowly obliquely forward upward and outward, tilt head slightly backward and look up—1-6.

Cross arms slowly on chest and bow head forward—7-12.

#### SON OF GOD, LOVE'S PURE LIGHT

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Walk three steps forward as follows: (step left—1, 2; right—3; left—4) with left arm extended upward, right hand over heart, look up—1, 2, 3, 4.

Hold position—5, 6.

Remain standing on left foot, twist body left sideward, lower arms obliquely side downward, palms up, and look forward—7-12.

#### RADIANT BEAMS FROM THY HOLY FACE

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Face front, close heels right to left and begin with hands in front of chest. Tilt head backward and move arms upward, then outward and sideward; finish with hands in front of chest and look forward—1-6.

Keep hands in front of chest—7, 8, 9.

Extend arms forward, palms up, and tilt head backward—10, 11, 12.

#### WITH THE DAWN OF RE-DEEMING GRACE

1, 2, 3; 4, 5, 6; 7, 8, 9; 10, 11, 12.

Walk three steps backward as follows: (step left—1, 2; right—3; left—4) with right arm extended upward, left arm obliquely side downward—1, 2, 3, 4.

Hold position—5, 6.

Close heels right to left, curve arms in front of body, hands close together, palms down. Move arms slowly sideward with palms up and look up—7-12.

#### JESUS, LORD, AT THY BIRTH

1, 2, 3; 4, 5, 6; 7-12.

Move arms forward, palms down—1, 2, 3.

Move arms upward, palms up and tilt head backward—4, 5, 6.

Lower arms obliquely forward outward, palms down, head bowed forward—7-12.

#### JESUS, LORD, AT THY BIRTH

1, 2, 3; 4, 5, 6; 7-12.

Move arms forward, palms down—1, 2, 3.

Move arms upward, palms up and tilt head backward—4, 5, 6.

Place left foot backward, kneel on left knee, lower arms sideward, then bring hands together in a praying position with head tilted backward—7-12.

#### Arm Movements

Suggested exercises for developing good arm movements for the pantomime. Use

## AMERICAN EDUCATION WEEK

November 10-16

### National Sponsors

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### Special Purposes

To increase public understanding and appreciation of education.

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Nov. 10: Education for Moral Values.

Nov. 11: Education for Responsible Citizenship.

Nov. 12: What Our Schools Should Achieve.

Nov. 13: Ways to Provide Better Education.

Nov. 14: Our Community's Teachers.

(National Teachers Day)

Nov. 15: Our School-Community Relationships.

Nov. 16: Our Own Responsibility for Better Schools.

slow waltz music and count "one" for each measure.

Starting Position: The raised arm in front of the body should be slightly curved with the hand waist high. The hand is slightly flexed toward the back of arm (not drooping) and slightly closed with fingers separated and with middle finger close to the thumb. The palm is turned slightly toward the floor.

When moving the arms sideward (or outward), let the arm lead with the hand

following with a smooth, flowing movement. Finish with the hand moving outward, with the movement in the wrist, and turn palm down. The hand should be on a higher level than the wrist.

When moving the arm forward (or inward) from the sideward position, keep fingers separated, turn palm down, thumb toward floor, move arm forward with hand following with a graceful movement. Finish with the hand moving forward, with the movement in the wrist, and turn palm slightly inward.

Practice the arm movements, of each exercise, often, especially before teaching the pantomime.

#### 1. LEFT ARM FORWARD:

Move left arm sideward—1.

Move left arm forward—2.

Ready—BEGIN—1, 2, 1, 2, or outward, inward, etc. STOP.

#### 2. RIGHT ARM FORWARD:

Move right arm sideward—1.

Move right arm forward—2.

#### 3. BOTH ARMS CURVED IN FRONT OF BODY:

Move both arms sideward (outward)—1.

Move both arms forward (inward)—2.

#### 4. BOTH ARMS LEFT SIDEWARD:

Move both arms right sideward—1.

Move both arms left sideward—2.

#### 5. BOTH ARMS IN FRONT OF BODY:

Move left arm obliquely forward, upward and outward (palm front) and right arm obliquely backward, downward and outward (palm down)—1.

Move both arms in front of body—2.

Move right arm obliquely forward, upward and outward (palm front) and left arm obliquely backward, downward and outward (palm down)—3.

Move both arms in front of body—4.



G. C. Harmon





The Lithuanian Christmas Tree With Airy Straw Mobiles and Geometric Design

OF ALL the nations of the world, the Christmas ornaments of Lithuania are perhaps the most unusual of all tree decorations. These are made of wheat or rye straw, gathered by the women and artistically fashioned into hundreds of designs. Some are made of various lengths of straw strung together with needle and thread in the form of bird cages, bell towers, stars, and other geometric shapes.

Another way of using the straws is to cut them into very small pieces and glue them on end to a paper pattern of traditional folk design, such as the tulip. The ends are then split and bent back to make tiny starlike units.

Still another treatment is to glue lengths of the straw together to make three-dimensional pieces. These may be simple crosses or elaborate projects reproducing the wayside shrines found on Lithuanian country roads. Even figures can be built up of various lengths of straw.

For the straw project shown here, soda fountain straws make an ideal substitute for wheat straw and are not so fragile. A light coat of shellac or varnish add to their durability. This can be applied with a small brush after the ornament is finished.

If desired, colored plastic straws can be substituted for the ordinary drinking straw. With the tree lights shining through these a very unusual effect can be obtained.

## Tree Art from Drinking Straws\*

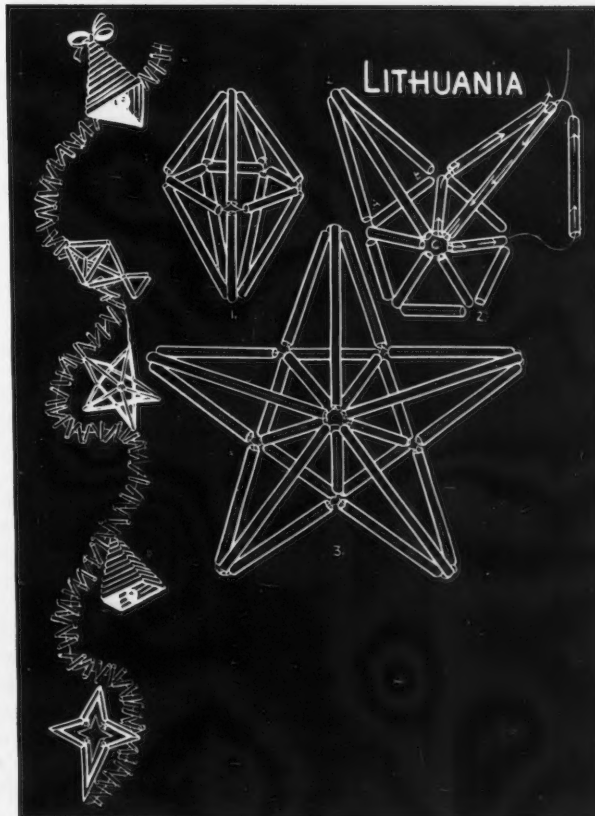
**Sister M. Gratia, S.S.C., M.A.E.  
and  
Norbert A. Hildebrand**

### MAKING THE THREE-DIMENSIONAL, FIVE-POINTED STAR

Use eight short drinking straw segments of equal length and four long segments of equal length.

1. String three short straws to form equilateral triangle.
2. Repeat operation for second triangle.
3. Take remaining short pieces and four long ones. String two long segments with short one to form acute triangle. (Make two of these.)
4. Connect the four units as shown in Figure 1. Tuck loose ends of string inside straws.
5. Measure two equal straw lengths to extend from points A and B to point D (see Fig. 2). Measure two longer straws to reach from point C to point D. Follow arrows in Figure 2 for attaching straws. Turn star on reverse side and attach remaining long straw.
6. Repeat step 5 four more times until all five points of the star are completed.

\*This is one of the more than 125 projects and ideas for Christmas decorations in the new book, *A New Look at Christmas Decorations* published this month by Bruce. It contains ideas and designs from 23 different countries (\$4, approx.).



## Just a Housewife

**CHARACTERS:** Pat — soon to be married; her Mother; Time: the present.

**STAGING:**

If this playlet is given on a stage the minimum of props is necessary. Two chairs, a reading lamp, small table, sewing basket on table, blouse for Pat to be sewing. Mother can bring in her crocheting in a bag on her arm. It may be given as a radio play by introducing music at beginning and having an announcer give reason for play (such as Mother's Day, P.T.A. Meeting, or Home Economics Fashion Show), cast of characters, and something concerning Christian Family Living as the ideal toward which every family should strive. Within its framework, frank discussions between mothers and daughters can be had when the former can influence the latter's sense of values. At the end, if this is given as a radio play, appropriate music could be begun softly as Pat is saying her last words, then louder and finish. The usual closing words of the announcer may then be given repeating name of school, name of group presenting play, and purpose for which it is given.

[Scene opens with Pat sitting in armchair sewing. Mother enters.]

**MOTHER:** Almost finished that blouse, Pat? You'll be wearing it on your honeymoon two weeks from today—or have you forgotten that you are being married the twenty-eighth?

**PAT** [dropping sewing in her lap]: Not at all, I've been dreaming about it.

**MOTHER** [sits opposite and takes out her crocheting]: Well, once you are married, and become just a housewife you won't have much time for dreaming.

**PAT:** Mother, are you psychic? That's the burden of my dream. Why should I become just a housewife? It seems so insignificant, almost an apologetic phrase. I heard a woman on the radio just this morning, using these very words to describe herself and honestly, Mother, she did sound as if she should apologize for being one—and why should she?

**MOTHER:** Well, it certainly is an unglamorous title, to quote an adjective your generation uses frequently, but I'm sure glamour is not what you want in married life. But very frankly, the phrase always

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**Editor's Note:** This dramatization has been adapted from *Facing Family Responsibilities* by Sister M. Annetta, with permission of the publishers of Sister Annetta's book, W. H. Sadlier, Inc., New York 7, N. Y.

disturbs me too. So much depends on the attitude a person has toward her work. As far as a mother is concerned, the happiness of her family may revolve around the way she looks at her role of wife and mother.

**PAT** [slowly]: Of course, it's not like being a professional woman—

**MOTHER** [interrupting]: What do you mean by that?

**PAT:** A woman who has a career always seems to keep herself up, to keep alert and interested in things. I guess her work demands that of her.

**MOTHER:** Do you really think that, Pat? [Pat nods in agreement.]

**MOTHER:** All too many girls feel that way, Pat. The truth is that everyone should be a professional. Sometimes we make the mistake of thinking that money makes the difference between a professional and a nonprofessional. A professional is one who has acquired the spirit of her profession, one who knows the standards required of her and who is consistently good.

**PAT** [enthusiastically]: Well, Mother, you are certainly a professional. I never put you in the same category as these —The "just a housewife" group. You're consistently good.

**MOTHER:** Thanks, Pat. It's nice to hear you say that. I wonder if it ever occurs to you and your generation, that a word of gratitude and thanks lubricates our days a bit. Not that I need it too much Pat; you've been always so sweet. Maybe that's why I've been so "consistently good." But let's get on with our subject—A pro-

fessional is a person who never forgets for a moment that she must be ready cheerfully and competently to serve others.

**PAT** [slowly]: I can see where that would be true of a nurse or a teacher, but a housewife isn't one of these. She would not have the same responsibilities.

**MOTHER:** I once thought that, Pat. I wanted to be the best dietitian in my home town. You know the kind to which everyone turns, as I sat behind a polished desk and handed out menus and orders to a bevy of starched interns, but—now I know that what the world needs most is whole cohorts of wives and mothers who take a professional attitude toward their lifework. After all, the influence of one mother who sets her standards high and maintains them, is far greater than that of the so-called professional woman who has only occasional contact with individuals.

**PAT** [puzzled]: Maybe why I'm confusing terms, Mother, is that usually we think of professional people having to have professional training. There isn't any professional training for being "just a housewife."

**MOTHER:** I think you are right there. That is the big problem. Making a home does take real professional training if it's to be done on a professional basis. I have often thought that a far broader range of educational experiences is necessary to be an expert professional wife and mother than is ever needed for other professions. What would you say, in terms of professional people, a mother has to be, Pat?

**PAT:** Well—first of all, I think she has to be what you are, Mother, a dietitian. Think of all the meals—and well-balanced ones at that—you've dreamed up and prepared since you were married. To say nothing of all the special meals for birthdays, anniversaries, graduations—

**MOTHER:** That's just it, Pat. A mother has to be on the alert to make her home family centered, and sometimes I feel that just as He was known in the breaking of the bread, we mothers have a God-given duty to show Him forth even at the table.

**PAT:** Then, Mother, you are the world's most hidden financial whiz. Who but you

could get us all the things we have had on Dad's salary? Do you lie awake at night thinking about the family budget?

MOTHER: Well, thanks to my home economics training, I do know a bargain when I look it in the eye. But there were times, my dear, when we first started that even a bargain seemed a huge expense. I had to get my values straightened out. That comes with practice and living.

PAT: And think, Mother, all the other things a mere housewife has to be—an interior decorator, a nurse, a recreation leader—Say—I'm getting scared to death.

MOTHER: Well, dear, of all the requirements for the professional wife and mother, I think the most important is a little quality called balance. It is a combination of common sense and the ability to make a successful adjustment to the hundred different occurrences of daily married life. Some people have the knack of being able to meet every situation naturally

and cheerfully, but most of us are not so favored. We must fortify ourselves for the situations that will arise by having a wholesome attitude toward family life. To be, by profession, a homemaker means to be a woman in the fullest sense of the word. An important part of the preparation for homemaking is acquiring a womanly and Christian set of values and learning how to interpret the daily happenings in terms of those values—but Pat dear, why don't you stop me—I'm preaching and the Lord knows, I've often fallen down myself on those very things—however all we can do is just to keep on trying.

PAT: Thank you, Mother—yes you did preach a little, but it was the most beautiful sermon a girl could ever hear. I'm going to straighten out my set of values, and I'm going to try to be what you are, Mother dear—a professional homemaker *never* “just a housewife.”

## Guidance Through the School Newspaper

No psychologist has a corner on guidance; it's the business of every teacher in the school. And if you happen to be adviser to your school newspaper, you're doubly lucky, for through the press you are able to influence for good not only your own staff but students you might never meet in class. How should you go about it? The following program worked for us; why not for you?

Interested in the possibilities of guidance through the school newspaper, I drew up a tentative outline of articles for our college-academy monthly, basing it on the students' social and educational-vocational needs.

It was tentative because I wanted complete staff approval before launching a long-range series; outlined, because I wanted the students to write the articles themselves, thus learning and teaching through their own work.

### Planned Articles

The social arts articles aimed to help the readers live happily with others. The educational-vocational material had a threefold purpose: To impress upon the students their present vocation, to offer

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suggestions for their future vocations, and to awaken in them a love of the true, the good, and the beautiful in their school environment.

There were objections. Perhaps, the students were already well versed in the theory and practice of the social arts through their home training, school parties, and courses in personality. Yet observation proved the need for further guidance.

Again, perhaps through classes, vocation talks, and daily contacts with students and teachers in the various occupational divisions of the school, the girls would become well enough aware of their own potentialities and responsibilities in living the student vocation and in choosing a future vocation with prayer and thought. But could we be sure?

Hence, I presented the outline to the staff, suggesting quizzes, features, editorials,

and book reviews, with the hope that the quizzes no faculty member would ever correct, the features no adviser could ever be sure had been read, would in some measure awaken the readers to their duties as Catholic women. That the program would bear fruit I entrusted to the care of the Blessed Mother, placing her as their model throughout the year.

The staff discussed the idea, agreed on the need for the articles, and by interviews, personal observations, and research in magazines, pamphlets, and books, collected their material.

In each issue we ran a library feature reviewing new acquisitions, giving special attention in the February issue to Catholic Press Month.

### Articles Published

“Know Your School” proved a popular feature. One month we showed how the gift of a tiny elephant, originally a joke, resulted in a fascinating collection of which the drama department is justly proud. In February, the history of the school's Lourdes grotto stressed the proper attitude toward work—the love of beauty that motivated the carvings, and tied up with the feasts of Our Lady of Lourdes, February 11, and St. Bernadette, February 18.

In the October issue we ran a personality quiz designed to stress sincerity, moderate independence, tact, etc. An editorial showed that the student life is a vocation.

The social arts feature in November was a friendliness quiz with an FQ (Friendship Quotient) rating scale we devised. In the Christmas issue, an article on manners at school attempted to form attitudes of courtesy toward teacher and fellow student.

With the beginning of the second semester, an educational-vocational staff member gave pointers on how to study, take better notes, and prepare for tests.

The Easter issue was a good place for an article telling what the short, the tall, the plump, the thin, and the *modest* girl would wear in the Easter Parade. Fortunately for the editor, the yearly retreat began two days after the paper came off the press, giving her an excellent opportunity to write “Retreat: Fuel House for the Student Vocation.”

### Articles on Vocations

This same issue, which came out late in March, vocation month, spotlighted a series headed “And Now Your Job,” a feature stressing the true philosophy of work. Also included were articles by majors in the departments of the college,



describing the requirements, opportunities, and satisfactions in teaching, business, nursing, social work, etc. A newly professed Sister student wrote on her novitiate days; a high school member of the aspirancy school told of her life and the purpose of the aspirancy.

In the final issue, an article discussed the value of further Catholic education, four-year versus two-year colleges, and schools near and far from home. Summarizing the efforts of the long-range plan was an editorial entitled "Mary: The Ideal Woman," showing that all virtues culminate in God's Mother.

Circumstances throughout the year made us modify our plans. For example, a week-long course in personality, poise, and manners made unnecessary the original series on dating manners, table etiquette, and introductions. On the other hand, the Catholic Center recently opened in our town inspired an editorial on the present and future value of the organization to the

students. Too, seasonal editorials gave an opportunity for guidance. But all these can be added to the basic plan formulated by the staff and the adviser early in the year.

### Results Were Good

About midyear, we gave a quiz to test student reaction to the series. Unsigned and with plenty of comments, the results came in. Happily, they were practically all favorable. Comments indicated that the students were reading the articles and thinking about them. Further, we hoped that the poll would motivate students who had not read the articles to hunt up old copies just to find out what their friends were discussing!

This, then, was our program. If it helps to lead the students to social maturity, educationally fashioned for living and working, cognizant that all they do must bring them to God, might it not prove worth your while to try it, too?



Planning the November Bulletin Board

list which was posted on the bulletin board was remembered at Mass daily. Additions or cancellations were made as circumstances suggested as time went on. The individual's *Deo Gratias* list often proved interesting and at times humorous. Here are some of the actual listings: I thank God for my ability to think . . . that I have a strict teacher. Some other items were touching and thought provoking: for a good nervous system . . . that I can sleep . . . for parents who scold me when I need it . . . for a sick mother — which gives me many chances to be helpful.

Your attempt at a project like this will bring a varied and most detailed and original set of others like these examples. However, there is another element even more satisfying. There is a *transfer* of learning. Remarks of former pupils contacted later in life prove this.

### Use Students' Ideas

The lower half of the bulletin board is really self-explanatory, or at least lends itself to class activities easily. One possibility is to have the students voluntarily (this is always essential) bring memorial cards, or a substitute such as a snapshot, of deceased friends or relatives. The individual places them into the purgatorial flames (their own creation). Here they remain until liberated by a process determined by the class. Herein lie the latent motivating forces. With the guidance of the teacher these forces can be made to meet the *specific* needs of this particular class — academic or disciplinary, or both. Self-control, study, neatness, giving my best, natural virtues such as cheerfulness, courtesy, helpfulness, or even the higher plane of supernatural virtues are but a few suggestions. The poor suffering souls have a definite appeal even to our apparently not-interested, pleasure-loving youth. This is true especially when it strikes home.

## Motivation in the Upper Grades

### Sister M. Joyce, O.S.F.

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Years had elapsed since a colleague teacher and I had met. She was busy checking a set of grade VIII language reviews. Her sudden exasperated outburst shocked me favorably — not the suddenness so much as the content of the outburst.

"How does one motivate these upper grade students?"

Was she asking me? Since then I have tried a few things. An example may help some poor soul. I, too, had long labored under the false impression that these teenagers had outgrown motivating bulletin boards, but they have *not* really. The first and most important and most helpful step is getting the *idea* from *them*. They can be veritable dynamos in this respect if one gets them going. If, as on rare occasions,

one meets an "idea-less" class (only apparent to be sure) one simply applies a different technique. Engineer the class discussion in such a manner that the members of the class *feel* as if the idea is their very own.

### Planning the Bulletin Board

Every month brings with it a number of possibilities. In the upper grades a project can usually hold its own for a month. In case a lag sets in, a new impetus from the teacher, or better still a new slant suggested by an interested, ingenious class member will help prolong the interest. An example in point is pictured below.

The class discussion revealed that the month of November has just too many possibilities. The class's conclusion was to try a "two-in-one" as indicated above. The upper half, on Thanksgiving, resulted in two activities, a class list of things for which to thank God, and an individual list drawn up by each member. The class's

# Meditations for Primary Children

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By now, the pupils should have some idea of mental prayer. Let them do more on their own. During this month most of the meditations are on God's creation. This is to make them more conscious and appreciative of the goodness of God toward us. This month's meditations also continue the remembrance of the presence of the guardian angel.

## **November 1 — All Saints**

On this day we celebrate the feast of all the saints. On each day of the year there is a feast of a saint. Saints are people who lived on this earth before us. They worked hard, prayed, went to church, and made many, many sacrifices. They were very holy and kind. When they died they had no sin on their soul. Each of us has a saint's name. We shall try to be like they are. Am I trying to be like my patron saint?

Thank You, Jesus, for giving me a patron saint. I will try to be like my patron saint. Saint (your patron), pray for us. My Jesus, I love You and please help me to love You more and more.

## **November 2 — Poor Souls**

One day we shall die. Our souls will go to heaven, purgatory, or hell. If we have no sin on our soul, we shall go to heaven. If we have a mortal sin on our soul, we shall go to hell. If we have a venial sin we shall go to purgatory. Those souls who are in purgatory are called Poor Souls. They suffer very much. We can help these Poor Souls by making little sacrifices and by saying prayers for them. I will say as many short prayers as I know.

## **November 3 — God's Special Gifts to Us**

Many souls are now suffering in purgatory because they did not make good use of the many gifts that God has given us. Some of the special gifts are: Holy Mass, Holy Communion, and Confession. Each time we go to church for Holy Mass we get graces that will help us to be good. (If we are old enough to receive Holy Communion, we get more graces from God.) We can go to church not only when there is Holy Mass, but also, whenever we pass by, we can go in to tell Jesus that we love Him.

How do I make use of the gifts God has given me? Do I think of stopping in to visit Jesus in church during the day? (Pause.)

My Jesus, I am sorry for being so ungrateful to You. I will try to think of You, especially when I pass by the church. Today I will make a short visit to church and say some prayers for those Poor Souls who are suffering in purgatory because of not visiting Jesus when they had a chance.

## **November 4 — St. Charles Borromeo**

St. Charles was a very holy priest. He helped many people to become good Catholics. Once there was a sickness going around and he went into many of the homes of the sick and took care of them. He even sold his bed to give the sick help. How do I act when I have to give up something, even such a little thing as a toy, ball, marbles, or a doll? Am I happy to give it up?

Dear St. Charles, help me to be as kind as you were. Help me to love the sick as you did. Sweet Jesus, make me kind, make me holy, and make me love Thee.

## **November 5 — Some More Gifts From God**

God gave us other gifts to use and enjoy. All the food that we eat comes from God. He gives us all kinds of food. Sometimes God permits that some people do not get enough food. He wants us to share with them.

Do I think of the poor people? Do I waste food? (Pause.)

My kind Jesus, many times I wasted food. I am sorry. Dear Blessed Mother, teach me to be more kind and thoughtful. Mary, I love you; help me to love Jesus more and more.

## **November 6 — God's Beauty in Nature**

When you are outside or looking out the window, have you ever noticed the beautiful tall trees, the pretty flowers, and the clouds that are floating in the bright blue sky? Sometimes these clouds look like white birds flying in the air, or like heavy smoke rolling, or again like white sailboats sailing on the blue waters. My! what wonderful things God has made for us! Isn't He kind? Just think on this for a while. Then thank God for these gifts. (Pause.)

My God, I adore Thee, love Thee, and thank Thee for all Thy gifts.

## **November 7 — My Daddy**

There are so many things God gave us. One of these things are my parents. My mother cares for me, teaches me how to pray, play, and work. My Daddy helps too, but especially he works very hard all day to earn money for our food, clothes, and a warm home. Sometimes Daddy is very tired when he comes home from work. He is happy when I run to meet him, or when he sees me helping my mother, offering him the newspaper, bringing him his house shoes, or offering to do something for him. How much do I do for my Daddy? Do I show him that I love him and that I appreciate the things he does for me? (Pause.)

Thank You, dear God, for giving me such a loving Daddy. I will now say some extra prayers for him so that You will give him all the graces he needs.

## **November 8 — Our Playmates**

God also gave me friends and playmates. He wants me to enjoy them and be happy with them. He wants me to play fair, to take turns, and to show them how to play games that they do not know. Am I kind and polite to my friends? Do I say "please" and "thank you"? Do I let them share my toys? (Pause.)

All the Angels and Saints of God, pray for me and help me to live a good life. My Patron Saint, help me to love God as you did. (Say some of your own prayers.)

#### **November 9 — My Guardian Angel**

After Adam and Eve disobeyed, God knew that it would be hard for us to stay good. So God gave us an angel to watch over us and help us to keep from sin. My guardian angel is my best friend. He wants me to be God's good child. To show my angel that I love him, I will say the prayer, "Angel of God," very lovingly. He is right next to me. He is very happy to hear me say it. (Pause.)

#### **November 10 — Hurting My Angel**

Whenever I sin, I hurt my angel. It makes him very unhappy because it hurts God, too. My guardian angel whispers to me when I am in danger. He wants to protect me. He wants me to stay good. He does not like to see me disobey. My angel is very happy whenever I am good. Do I listen to my angel? Let me think now for a while and picture in my mind my angel talking to God, but telling Him how much I love Him. (Pause.)

Holy Guardian Angel, watch over me and protect me.

#### **November 11 — St. Martin**

St. Martin was a good soldier. He loved our Lord very much. One cold night, Martin met a poor beggar freezing in the snow. Martin wanted to help this poor man, so he took off his cloak, cut it in half, and gave half of it to the cold man. That night, our Lord came to Martin wearing the half cloak. Martin heard Jesus say to the angels, "He gave me his cloak." Do I think of the poor? Do I give up or share some of my things with them? (Pause.)

Dearest Jesus, I am sorry if I sometimes did not help a little boy or girl when they needed something. My Jesus, I love You! (Three times.)

#### **November 12 — Suffering**

God sends us suffering so that we will think of Him. Sometimes He wants us to suffer because He loves us. He wishes us to offer this pain for someone else. Jesus suffered when He hung on the cross. He suffered to help us. I can help others too by offering my little pain to God and by saying, "Jesus I love You," instead of fussing and crying. My guardian angel will be happy to see me trying to be like Jesus. If I offer some pain for the Poor Souls it will help them to leave purgatory sooner. Maybe one day I will be in purgatory and I will be happy if someone offers a sacrifice for me so that I may leave purgatory sooner. When I have a headache, how do I act? Do I think of offering the pain to God? (Pause.)

I am sorry, Jesus, for complaining so much. I do want to suffer for You, but I forget so easily. From today on I will try to remember You and make You happy.

#### **November 13 — St. Stanislaus Kostka**

This saint was very sweet and kind. His brother did not like him because he believed in God. This brother treated Stanislaus very mean. Stanislaus got very sick from this. One day he was so very sick that he almost died. He wanted to receive Jesus into his heart before he died. There was no one to go to call a priest. He prayed and prayed. Suddenly two angels appeared who brought him Holy Communion. This made Stanislaus very happy and he was cured. Am I kind to my brothers and my sisters? (Pause.)

St. Stanislaus help me to love Jesus as much as you did. Help me to love my brothers and sisters. O Jesus, I believe in Thee, I hope in Thee, I love Thee.

#### **November 14 — My Enemy (the Devil)**

When God made the angels, He made them all good. However, one day some of the angels disobeyed God. That hurt God, yet He had to punish them. They were not allowed to stay with Him in heaven. They were sent to a place called hell. Now the bad angels are called devils. They want other people to go to hell too. The devil knows that if he can make you commit little sins, he can soon make you commit big sins too. The devil is very sly. He wants you to disobey and, above all, not to pray, because then he can easily get your soul. Am I careful? When bad thoughts come to my mind do I try to think of good and holy things, do I pray? How do I pray? (Pause.)

Holy Guardian Angel, watch over me, stay near me, don't allow the devil to get near me. Holy Guardian Angels, I love You. (Three times.)

#### **November 15 — St. Gertrude**

Sometimes men and women are so holy that our dear Lord comes to talk to them. Gertrude was a saint like these. Jesus and Mary appeared many times to her. They told her what to do to stay holy, and also about heaven. I too can be holy if I look at Jesus or a holy picture when I pray, if I stand up straight and think of what I am saying. Ask yourself if you do it. (Pause.)

O Jesus, help me to be holy. St. Gertrude, pray for me.

#### **November 16 — Our Bodies**

God gave us our bodies with eyes to see, ears to hear, hands to feel, feet to walk, mouths to eat, and noses to smell. All these are gifts which we are to use to show God's goodness and help others to know Him. How do I use my hands, feet, ears, mouth? Do I not sometimes do my work carelessly? Do I use my mouth to speak kind words and to tell others about God? (Pause.)

Thank You, dear God, for giving me these wonderful gifts. I want to use my hands to make the Sign of the Cross for others to see and say the words for others to hear. (Make the Sign of the Cross.)

#### **November 17 — God's Flowers (Beauty — Trees)**

When I look around, there are many beautiful flowers and trees that God made for me to enjoy. I can use flowers in many ways. Sometimes I can put them on altars, use them to make our room pretty, or take them to the sick. When a sick person sees a flower, he will think of God. It will make him happy and perhaps offer some of his pain and suffering to God.

My good Jesus, I know You make all these flowers and trees for me to enjoy. Thank You, thank You, for them. I am sorry if at times I just passed by and didn't even notice them. Today I will bring a pretty leaf or flower for someone to see and enjoy. Thus I can learn to know You too, dear God.

#### **November 18 — The Sun — Creation**

The sun . . . what a beautiful gift! Thank You, God for it. The sun helps me in so many ways. It helps me to see, keeps me warm, makes things to grow and helps the plants and animals. The sun makes them grow too.

Dear Jesus, You have given me so many beautiful things to enjoy. Thank You for them. My Jesus, I love You! (Three times.) Help me to know You. My dear Guardian Angel, remind me to thank Jesus when I see these beautiful things that He has made for me.

#### **November 19 — St. Elizabeth of Hungary**

Elizabeth was a queen. She led a beautiful, holy life. She



was very kind to the sick and to the poor. Many times she took care of the sick or brought food to them. Her husband was angry and wanted to see what she had in her sack one day when St. Elizabeth was carrying food for the sick. When Elizabeth opened her sack, he was very surprised to see beautiful roses there. Her husband fell on his knees and told Elizabeth he was sorry for being unkind to her. Did I help anyone today?

O Jesus, make me good and kind. O Jesus, I love You!

#### **November 20 — Mary's Mother**

Mary's mother was St. Ann. Her father was St. Joachim. They lived in a little house, where St. Ann taught little Mary how to read and how to love God. Mary also learned to keep house. She was a good, polite little girl. Mary helped her mother around the house. She was gentle and kind to all her playmates. God loved Mary very much because she loved and worked for Him. Mary and her mother and father were one of the good families who were still praying for the Saviour to come.

Good St. Ann, teach me how to love God as you did. Help me with my lessons especially. Help me to be kind and gentle to all, especially to my mother.

Dear God, thank You for giving us St. Ann, and for giving us little Mary.

St. Ann, pray for me and help me to be good (three times).

#### **November 21 — Presentation of Mary**

Little Mary loved God so very much that she wanted to spend all her time in working and praying for Him. One day she left her mother and father to go to live in a temple with other good, holy girls where they could better work for God. Do I always do my best when I work?

Dear Mary, ask God to give me such love for Him as you had. Help me to be kind and gentle as you were. Teach me how to work for God. Help me to obey my mother as you obeyed St. Ann. Holy Mary, pray for me (three times).

#### **November 22 — St. Cecilia**

St. Cecilia loved and praised God through music and singing. We see her on pictures playing the organ. She offered her playing to God. We can work for God in many different ways. We can sweep, wash dishes, dust the house, take care of the baby, study, read, rake the yard, and do many other kinds of work. Do I think of Jesus before I start my work? (Pause.) Today before I start my work, I will say, "All for Thee, O Jesus"; then try to say that little prayer every day before I begin any work. Another way to remember this is to make a tiny cross at the top of my paper before I begin to write.

#### **November 23 — My Classroom**

My classroom is like another home for me. I spend part of the day working in it. I also learn how to do many things. Above all, I learn what to do and how to love God more. The teacher wants to help me, but I must be willing to listen so that I can understand what she is trying to tell me. In my classroom I must also work quietly so that others too may hear and learn. How do I act in the classroom? Do I think of others? (Pause.)

Dear Blessed Mother, help me to be like you. Teach me to be more thoughtful of others. Holy Mary, pray for me.

#### **November 24 — How Much Have I for God?**

We have been almost three months in school. During this time I have had many chances of showing God's goodness and of offering Him many gifts of love and sacrifice. How have I said my prayers? Did I make good use of my time at school? Can

I truthfully say, "Jesus, I have many sacrifices for You"? (Pause.)

Jesus You know that I have wasted time and perhaps even lost some chances of making sacrifices. This time You gave me will not return; it is gone. I am sorry, very sorry, Jesus. Please give me some more chances. I promise to make better use of them. My Jesus I love You; help me to know You.

#### **November 25 — St. Catherine**

When Catherine went to school, she studied hard. She found time to say many prayers quietly to God as she studied. She was not afraid to show others that she believed in Christ. One day she was put in jail because she loved Christ. St. Catherine was happy to suffer for God. The ruler put Catherine on a spiked wheel to make her suffer, but the wheel broke. That made her suffer much more. Then they cut off her head. Afterward some good people saw angels carry her soul away. Do I not cry when I have a pain? Do I think of Jesus? (Pause.)

St. Catherine, ask God to make me holy and strong. Help me to love Jesus more and more. Give me the grace to work as you did for Jesus. My Jesus, I love You!

#### **November 26 — God and I**

I am a child of God. He made me to know Him and to love Him. God loves me, He wants me to go to heaven and be happy with Him forever. God is sad when I disobey, but is very happy when I am good. God takes care of me. He gave me my parents, my brothers and sisters who help me. He gave me an angel to watch over me. My angel is with me all the time. How often do I think of the helps that God has given me? Am I not careless?

My Jesus, I love You, but I do not love You enough. Sometimes I forget that You see me when I am naughty. Please forgive me. I am sorry that I hurt You, because You are all good and deserve all my love. When I am tempted to do something I should not do, I will try to remember that God sees me. My Jesus, I love You! (Three times.)

#### **November 27 — A Reminder (Guardian Angel)**

God gave me an angel to watch over me and help me to keep away from sin. My angel whispers the right things for me to do; he guides me and protects me. But, many times I do not listen to him and so hurt him very much. God wants me to go to heaven. That is why He gave me an angel, to help me get there. Have I thought about my angel today?

I am sorry, dear Angel, for hurting you so many times. I hope you will tell God to forgive me too. I thank you for being so patient with me. As I walk in and out of my classroom today, I will whisper to you that I love you, instead of talking to someone else in line. My dear Guardian Angel, I love you! Please watch over me (three times).

#### **November 28 — A Messenger**

A messenger is someone who can be trusted to carry a message, or a note, or a letter to another person or group of people. Usually the message he carries is very important. Before Jesus came into this world as a little Baby and later to teach us how to get to heaven, He sent a messenger to tell the people to get ready for His coming. The name of that good, honest person was John. He became a saint; now we call him St. John the Baptist. Wasn't that an important message that St. John the Baptist brought to the people? My how happy he must have made the people! I too can be a little messenger, by bringing beautiful pictures to other people, telling them about Jesus and Mary, and showing them how to go to church and pray. Can I think of some other ways? (Pause.)

Jesus, I love You! I want other people to know more about You. Give me the grace that I need to help others and help me to remember what to say so that they will know You too and love You. O Jesus, I hope in Thee!

#### November 29 — The Promised Saviour

After the sin of Adam and Eve, God felt sorry for us. He promised to send a Saviour, so we could get to heaven. However, the good people had to wait a very long time. They waited more than 4000 years. That is a long time. God also had to look for a kind sweet lady who would be good enough to be a Mother of the Saviour. Finally He found one. One day He sent an angel to a humble little home where a lovely girl lived. This lovely lady was Mary. The angel asked Mary if she would be willing to be the Mother of God. Mary was surprised at what the angel had said, but being so holy, Mary said that she would, no matter how hard it would be.

My good Jesus, the people waited so long for the Saviour. They were praying and hoping for Him to come soon. They did not

give up. I am ashamed, my Jesus, for the many times I cried or got very angry because I didn't get what I wanted. I am sorry for being so impolite and calling people names because they didn't get me what I wanted. Dearest Saviour, teach me to be kind, loving, and holy. Help me to remember not to cry if I don't get what I want right away. Me Jesus, mercy! (Three times.) O Jesus, make me kind and loving, Mary, ask God to give me a holy and loving heart; help me to say "Yes" when I am asked to do something that I don't like to do.

#### November 30 — St. Andrew

St. Andrew was one of the twelve Apostles who helped Jesus. Andrew went to teach in many different places. Some people hated Andrew because they did not believe in Jesus. One day they took Andrew and nailed him on a cross like Christ. Andrew was happy to suffer and die on the cross of pain for Jesus.

What do I say when I suffer? (Own prayers.)

St. Andrew, pray for us (three times).

## Grammatical Analysis

A device used by Sisters of Notre Dame of Notre Dame Academy, Worcester 9, Mass.

Facility in using the chart below will be highly beneficial; and after a time, one will be able to diagram mentally a section of a sentence to ascertain the correct use of *I* or *me*, *who* or *whom*, a singular or a plural verb form, or some complex structure.

In the lower grades only the bare essentials are necessary. As the work pro-

gresses, modifiers may be added as needed.

Choose the *verb* first, next the subject (using the questions indicated) and then the object, as marked: 1, 2, 3.

Adjectives, adjectival phrases, and adjectival clauses modify the subject or the object.

Adverbs, adverbial phrases, and adverbial clauses modify the predicate.

#### DIAGRAMS ARE E.Z.!

2. SUBJECT Who? — What? (Noun or Pronoun)	1. PREDICATE VERB	3. OBJECT (or) Whom? — What? (Noun or Pronoun)	PRED. NOUN (or) PRED. ADJECTIVE Who? — What? (Noun or Adj.)
whose what which what kind how many    ADJECTIVES	how when where why how long how far how often to whom — what by whom — what of whom — what for whom — what    ADVERBS	whose what which what kind how many    ADJECTIVES	

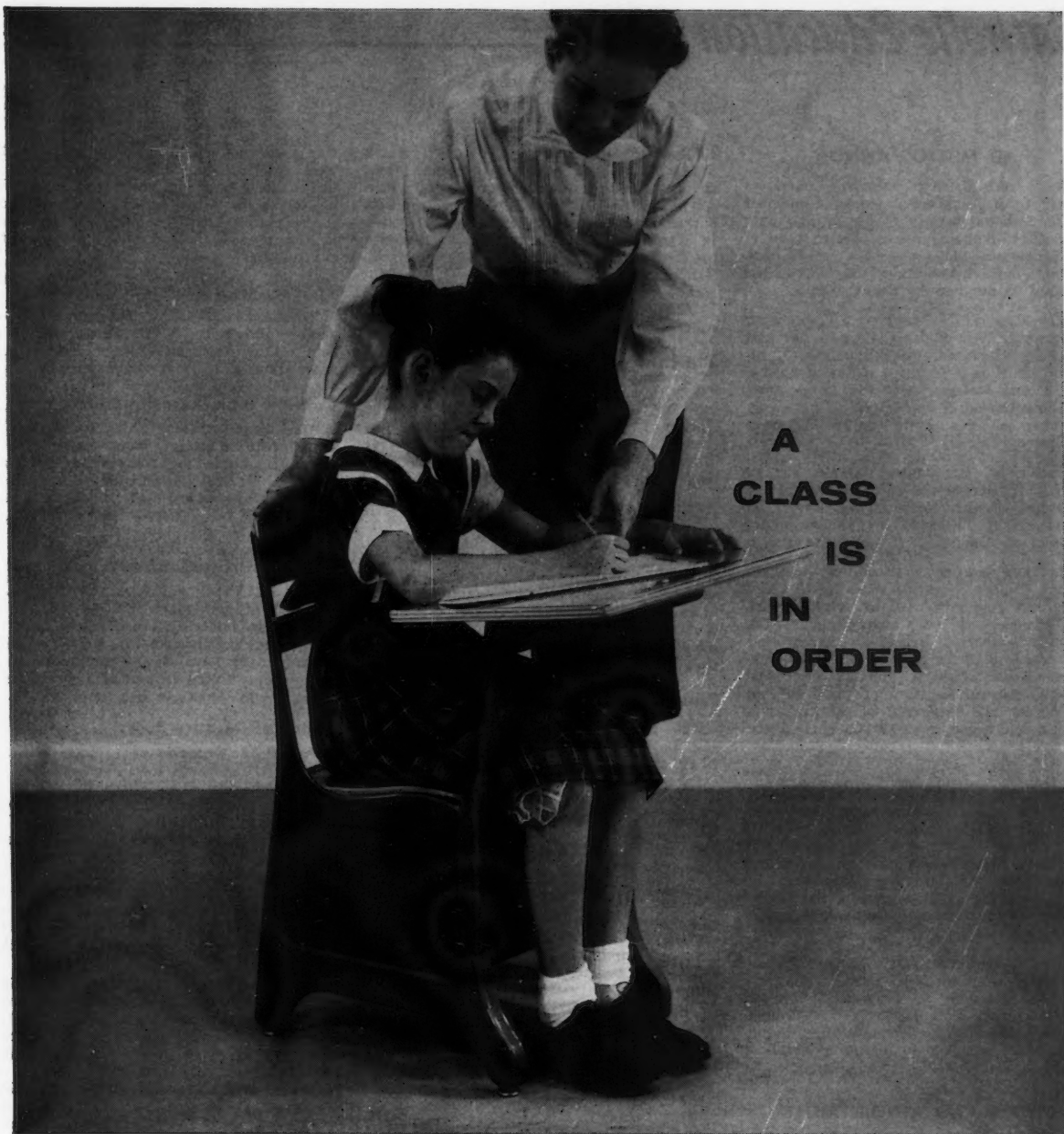
#### HELPS FOR CUSTODIANS

The school district of the city and county of Denver, Colo., has published a number of printed booklets called Custodial Units. These publications have been recognized as valuable aids in school building maintenance. The list in the possession of the editorial office of the CATHOLIC SCHOOL JOURNAL, compiled in 1956, is as follows:

No. 58. School Housekeeping, Part I, Sweeping and Dusting (1950) .....	\$ 1.50
No. 59. School Housekeeping, Part II, Floor Maintenance (1950) .....	1.50
No. 60. School Housekeeping, Part III, Washing (1950) .....	1.50
No. 61. School Housekeeping, Part IV, Classroom Mechanics (1950) .....	1.50
No. 62. Plumbing Repair and Maintenance, Part I, Flush Devices (1950) ..	1.50
No. 63. Carpentry, Part I, Glasing and Sash Repair (1950) .....	1.50
No. 64. Repair and Maintenance of Electrical Motors, Fixtures, and Controls (1950) .....	1.75
No. 65. Painting (1950) .....	1.50
No. 66. Firemanship (1950) .....	1.75
No. 67. Heat and Air Control (1950) ..	2.00
No. 68. Novelty, Part I, Hardware (1950) .....	1.75
No. 84. Gas Controls for Conversion Burners (1953) .....	1.75
Total cost for all .....	\$19.50
Postage .....	.40
	\$19.90

No. 85, Landscaping, was listed as not yet in printed form when the list was compiled.

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# Catholic Education News

## AD MULTOS ANNOS

★ **REV. JOHN BAPTIST JANSSENS**, General of the society of Jesus, celebrated, on September 23, the 50th anniversary of his entrance into the Society. Father Janssens, elected head of the Society in 1946, was born in Malines, Belgium. Since his election, the Society has increased its numbers by almost 6000.

★ **REV. CHARLES H. METZGER, S.J.**, professor of history at West Baden College for the past 23 years, celebrated, on September 17, his golden jubilee as a Jesuit. A native of Shelby, Ohio, Father Metzger holds a doctorate from the University of Michigan. He is nationally recognized as an authority on the American Revolution.

★ **SISTER M. EMILIEENNE OF THE INFANT JESUS, O.P.**, one of the cofoundresses of the Monastery of Our Lady of the Rosary at Summit, N. J., observed her golden jubilee as a nun on August 31.

★ **BROTHER SAMUEL A. RYAN**, vice-president of Iona College, New Rochelle, N. Y., celebrated, on September 10, his silver jubilee as a member of the Congregation of the Christian Brothers of Ireland. In 1952 Brother Ryan came to Iona College where he now serves as vice-president, director of public relations, trustee, secretary of the Board of lay trustees, and supervisor of the expansion program which has a \$6,000,000 goal in the next five years.

★ **BROTHER ARCADIUS PATRICK, F.S.C.**, of the faculty of St. Mary's College, Calif., celebrated, on October 12, his golden jubilee as a Christian Brother. Brother Patrick was born in Claremorris, County Mayo, Ireland, in 1886. He came to New York for his novitiate and spent his early teaching years there. In 1928, he was appointed director of the Junior Novitiate of the Christian Brothers, Martinez, Calif.

★ **HIS EMINENCE FRANCIS CARDINAL SPELLMAN**, Archbishop of New York, commemorated, on September 8, the silver jubilee of his consecration as a bishop. The Cardinal made a jubilee visit to Rome in August and a field Mass was held in his honor at noon at Yankee Stadium, N. Y., on September 7.

## HONORS AND APPOINTMENTS

### Cardinal Gibbons Medal Awarded

**BISHOP BRYAN J. McENTEGART** of Brooklyn, former rector of the Catholic University of America, received the Cardinal Gibbons Medal for 1957. The Medal, awarded annually since 1949, is presented for "distinguished service to the country, the Church, or Catholic University."

Bishop McEntegart was rector of Catholic University from November 19, 1953 to June 13, 1957. Under his administration, a seven-million-dollar development program was begun there.

Among the many dignitaries who have received this medal in the past are: **BISHOP FULTON J. SHEEN** and **SENATOR JOHN F. KENNEDY** of Massachusetts, last year's recipient.

### North American Liturgical Conference

The North American Liturgical Conference, which met recently at St. John's University,

Collegeville, Minn., has re-elected **REV. SHAWN SHEEN**, St. John's Seminary, Brighton, Mass., as its president. Other officers are: **REV. ALPHONSE E. WESTHOFF**, St. Peter's Church, Kirkwood, Mo., vice-president; **REV. ALOYSIUS F. WILMES**, Sacred Heart Church, Elsberry, Mo., secretary; and **REV. NORBERT E. RANDOLPH**, Chicago, treasurer.

It was announced that Archbishop **KARL J. ALTER** of Cincinnati will host next year's convention.

### Wins Irish Degree

**REV. J. E. QUILL** of the Diocese of Covington, Ky., is the first American to receive the Doctor of Sacred Theology degree from Dunboyne Establishment, graduate department of Maynooth, famed national seminary of Ireland. Father Quill was ordained in 1953.

### Chairman-Elect

**REV. NICHOLAS J. McNEIL, S.J.**, a librarian at Cheverus High School, Portland, Me., was elected vice-chairman (chairman-elect) of the elementary schools libraries section, Catholic Library Association. Father McNeil is a member of the New England Unit of the Catholic Library Association and a former teacher at Holy Cross College.

### Principal of a New High School

**REV. EDWARD C. HERR**, instructor for the past 19 years, and principal for the past 14 years at Delphos St. John's High School, Delphos, Ohio, was appointed this summer to head the newly consolidated Lima Central Catholic High School at Lima, Ohio. Father Herr received his masters degree at Columbia University and studied this summer at the University of Chicago.

The Lima Central Catholic High School is a centralization of the three Lima Catholic high schools—St. Rose, St. Johns, and St. Gerards. Its present enrollment is 575. Land has been purchased for a new high school building, to be erected sometime in the near future.

One of Father Herr's contributions to education of the Diocese of Toledo is his organizing of the Teachers' Cadet Corps. This is a group of senior girls, under the home arts department, who take one class a week in education on the high school level, and during

this period on the other four days of the week, go into the Catholic grade schools to do auxiliary teaching under the supervision of the grade school teachers. Twenty-four students are presently enrolled and are aiding in the four Catholic grade schools of the city of Lima.

### Philosophical Association Elects

**REV. ALLAN WOLTER, O.F.M.**, St. Bonaventure University, N. Y., was elected president of the American Catholic Philosophical Association at its 31st annual meeting.

### Catholic Bible Association Elects

**REV. STEPHEN HARTDEGEN**, professor of sacred scripture at Holy Name College, Washington D. C., is the new president of the Catholic Biblical Association of America. Father Hartdegen, a Franciscan, succeeds **REV. RODERICH A. F. MacKENZIE** of Toronto, Canada.

### Irish University Confers Degree

**VERY REV. VERNON F. GALLAGHER, C.S.S.P.**, president of Duquesne University, has been awarded an honorary doctorate of laws by the National University of Ireland. Father Gallagher was one of a group of U. S. lawyers who visited Ireland as a special delegation of the American Bar Association.

### Legion of Decency Post

**REV. P. J. SULLIVAN, S.J.**, has been appointed as assistant executive secretary of the National Legion of Decency.

Father Sullivan has studied at Georgetown University in Washington, Woodstock (Md.) College, Fordham University, Weston (Mass.) College, and the Gregorian University in Rome, where he obtained his doctorate in sacred theology. A member of the Catholic Theological Society of America, he has served the past three years at Woodstock College.

### Twice Honored

**SISTER M. WALTER HINES, R.S.M.**, editor of *The Magnificat*, who has been doubly honored in the United States *Catholic Who's Who* as a writer and editor, has been elected to membership in the Gallery of Living Catholic Authors. The award was attributed to Sister M. Walter's ability as editor of *The Magnificat*, her fisherman stories (in national circulation), and many articles on teaching among the religious.

### Nun Receives Grant

**SISTER M. CRISPEN**, a science teacher, has received a grant of \$3,000 from the National Science Foundation for Advanced Study at the University of Wisconsin.

### U. S. Appoints Nun

**SISTER VIRGINIA KINSBURY**, a Daughter of Charity of St. Vincent de Paul and a registered nurse, has been appointed to serve the U. S. mission of the International Cooperation Administration in Guatemala and Ecuador. She will serve as consultant to help organize and improve nursing in government hospitals in the Latin American countries. Sister Virginia has been a director of nursing and consultant on nursing education for hospitals operated by the Daughter of Charity's mid-western province.



Rev. Edward C. Herr

(Continued on page 23A)

# Catholic Education News

(Continued from page 20A)

## Pioneering Nuns

SISTER FRANCIS DE SALES, former dean of Webster College, and SISTER ANN PATRICK, both Sisters of Loretto, have returned from Rome where they were engaged in a three-year advanced course of study in theology under the direction of the Sacred Congregation of Religious. The institute in which they studied was founded by the Pope in 1952 and confers a degree, the Diploma Magisterii in Sacris Scientiis, which is unknown in this country. The degree qualifies the nuns to teach theology on any level in any diocese in the world.

Before leaving Rome, the Sisters had a private audience with Pope Pius XII.

## Rivier College President

SISTER CLARICE DE ST. MARIE, P.M. Ph.D., has been named as president of Rivier College, Nashua, N. H.

Sister Clarice has studied at Emmanuel College, Brown University, obtaining a master's degree in education and French, and at Catholic University receiving a doctorate in English language and literature.

## Nun Named Fellow in Chemistry

SISTER M. SYLVIA, I.H.M., chairman of the Marywood College departments of science, has been elected a fellow of the American Institute of Chemists.

Sister Sylvia, who is also a Fellow of the American Association for the Advancement of Science, earned her B.A. and B.S. at the College of New Rochelle. She did graduate study at the University of Notre Dame, Fordham University, and earned her doctorate at the University of California.

## Clarke College President

SISTER M. BENEDICT, B.V.M., is the new president of Clarke College, Dubuque, Iowa. Previously Sister was chairman of the psychology and education departments at Mundelein College, in Chicago, and organized the North Central study of liberal arts colleges there. She also took part in the North Central workshop at the University of Minnesota. Sister M. Benedict is a member of the American Psychological Association, the American Catholic Psychological Association, and the National Society for the Study of Education.

## Brother Alfred Elected Fellow

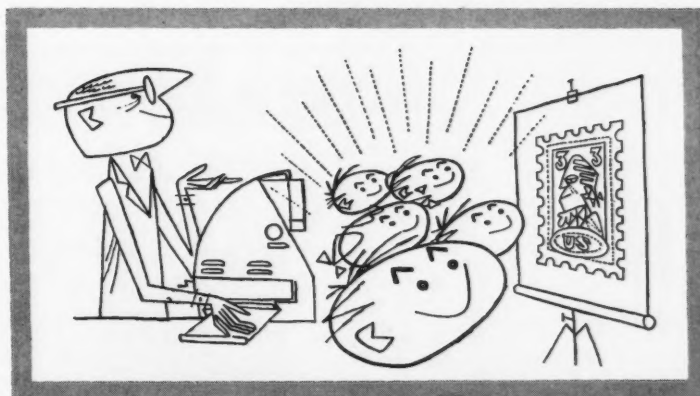
BROTHER BERNARD ALFRED, F.S.C., chairman of the mathematics department, Manhattan College, has been elected a fellow of the American Association for the Advancement of Science.

Author of *Foundations of Catholic Belief* and a member of the committee of contestants and awards, Metropolitan Section of America, Brother Alfred is also a member of the National Council of Teachers of Mathematics, and the American Society of Engineering Education. During World War II, he was a consultant for the Army specialized training program and was a supervisor of mathematics for the engineering, science, management, and war training program.

## Diplomat Joins Faculty

DR. IVO OMRKANIN, a former Croatian diplomat and canon law attorney in the Holy Roman Rota, has joined the faculty at Assumption College, Worcester, Mass. Dr.

(Continued on page 24A)



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## Catholic Education News

(Continued from page 23A)

Omrcanin formerly was secretary of the Croatian Ministry of Foreign Affairs in Zagreb and Trieste. Since 1947, he has been with the Sacred Congregation of Rites.

### Exile Directs Institute

DR. YUAN-LI WU, associated professor of economics, will direct Marquette University's new institute for Asian studies. Dr. Wu, in exile from his native China, is an author, and a university faculty member since 1956. Formerly he was associated with the Central Bank of China and the Chinese delegation to the United Nations.

### NFCCS Award to Father of 12

MR. THOMAS R. KANE, a teacher in the Wilkes-Barre, Pa., public schools for 37 years, has been named the recipient of the National Federation of Catholic College Students Award for Outstanding Achievement in the Lay Apostolate.

Mr. Kane is a founder of the Catholic Layman's Retreat League in the Scranton diocese, a knight of Columbus, and a member of the Diocesan Council of Catholic Men. Each of his 12 children has received a Catholic school and college education.

### First Annual Damon Award

Loyola University awarded its first annual Damon Award to FRANK J. LEWIS, a Chicago philanthropist.

The Damon Award is named in honor of Father Arnold Damon, S.J., founder and president of St. Ignatius College, Loyola's predecessor. The award is given to outstand-

ing individuals "for their dedication in the Jesuit tradition, to God, to society, and to the nation."

Mr. Lewis gave the university Lewis Towers, its 17-story downtown campus, in 1945. In 1948 he gave the university a one-million-dollar medical school endowment.

### Signum Fidei

HENRY VISCARDI, JR., president of Abilities, Inc., of West Hempstead, N. Y., is the recipient of the 1957 Signum Fidei Award. The award, given annually since 1941, is presented by the alumni of LaSalle College. Mr. Viscardi, who is handicapped himself, has devoted most of his life to helping other disabled persons.

### Woman Heads Psychologists

DR. MAGDA B. ARNOLD, the first woman to head the American Catholic Psychological Association, took office at the group's eleventh annual meeting. A professor of psychology at Loyola University, Dr. Arnold succeeds MSGR. TIMOTHY J. GANNON, Loras College, Dubuque, Iowa. DR. SALVATORE G. DIMICHEAL, United States office of Vocational Rehabilitation, is president-elect.

### Fides Director to Rome

VINCENT J. GIESE, editorial director of Fides Publishers, who was appointed by His Eminence Samuel Cardinal Stritch to represent the Archdiocese, attended the second world congress of the Lay Apostolate in Rome, October 5-13.

As a member of the lay board of the National Confraternity of Christian Doctrine, representing Chicago, Mr. Giese has been active both locally and nationally. He is also a member of the board of directors of Adult Education Centers in the Archdiocese.

Mr. Giese teaches catechism in his parish and is active in the Young Christian Workers. His latest book *Patterns for Teen-agers* recounts his experience with youth on the parish level.

### REQUIESCANT IN PACE

● REV. VICTOR R. STONER, professor at Loretto College, Texas, died, August 20, at the age of 64. Father Stoner was principal of the Miami Junior and Senior High Schools from 1917 to 1921. He was ordained in 1925. In 1926, he was appointed Chancellor of the Tucson Diocese, a post he served until 1950. Father Stoner was a chaplain to Veteran's Hospital, Tucson, for 18 years and formerly was an editor of the *Arizona Catholic Herald*, now the *Arizona Register*.

● REV. EDWARD M. DWYER, chairman of the department of philosophy and dean of Villanova University for 12 years, died, September 10, at the age of 51. In 1956 Father Dwyer was elected definitore to the provincial of the Province of St. Thomas of Villanova.

● RT. REV. MSGR. LOUIS R. STICKNEY, pastor of the Shrine of the Sacred Heart, Baltimore, Md., died, September 16, at the age of 78. Msgr. Stickney, a noted scholar, received special honors from two Popes and the former King Albert of Belgium. The Pro Ecclesia et Pontifice Medal was bestowed on him in 1908 by Pope Pius X. In 1953, the honorary rank of Prothonotary was conferred upon him by Pope Pius XII. In 1920, Msgr. Stickney was made a Chevalier of the Order of the Crown of King Albert, by the King of Belgium. He was closely associated with James Cardinal Gibbons for twenty years. During that time he was the Cardinal's secretary, Chancellor of the Archdiocese, and finally rector of the Cathedral of the Assump-

(Continued on page 26A)

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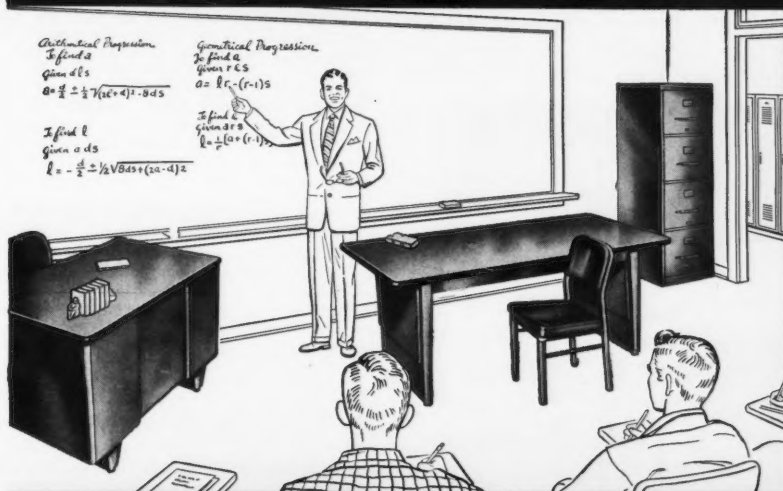
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## Catholic Education News

(Continued from page 24A)

tion of the Blessed Virgin Mary, Baltimore, Md. Msgr. Stickney studied and was ordained in Rome. After his ordination, in 1902, he had the unusual privilege of offering his first Mass in the private chapel of Pope Leo XIII, with the Pope assisting him.

● DR. JAMES L. HAGERTY passed away, September 11. His entire teaching career was spent at St. Mary's College, St. Mary's Calif. He was dean of the school of arts and letters during the years 1935 to 1948. In 1950, he was honored by being named a Benefactor of the Brothers of Christian Schools, being the first layman at St. Mary's College to

receive that honor. He was a member of the Philosophy Society of America, the Philosophy Society of San Francisco, and founder of the western branch of the American Philosophical Association, of which he had been chairman since 1939.

● MOTHER ELIZABETH H. IVES, R.S.C.J., member of the faculty of Manhattanville College of the Sacred Heart since 1917, died on July 23. She traveled widely through Europe, Canada, and Egypt. Sister Elizabeth was professor emerita of Italian when she died. She did significant work in translations from modern languages, and built the basic collection of the Brady Memorial Library, during her years as the college librarian.

● REV. ALEXANDER P. SCHORSCH, C.M., 75, dean emeritus of DePaul University's graduate school, died, August 10. Father Schorsch was

dean of the graduate school from 1928 to 1952. In 1920, Father Schorsch was a collaborator in constructing a course in religion for elementary schools, which is still in use in the Archdiocese of Chicago.

● REV. R. BAKEWELL MORRISON, S.J., passed away on August 1, at the age of 62. From 1918 until 1922, Father Morrison was an instructor at the University of Detroit. He was ordained in 1935. Father Morrison was director of the department of religion for 25 years at St. Louis University. Since 1955 he had served as director of research at *The Queen's Work*. Father Morrison was the author of eight books on theology and applied psychology, including: *Preparation for Catholic Family Life*, and *Think and Live*.

● REV. SIMON J. CARR, 89, the oldest priest in the Philadelphia Archdiocese and the first person to receive a doctor of philosophy degree from the Catholic University, died, June 3.

● MOTHER TERESA MARIE, founder of the Carmelite Monastery at Grand Rapids, and its first prioress, died, August 22, at the age of 92. She had been a Carmelite Sister for 72 years.

● SISTER M. PAULINE ROGERS, S.C., died in Seton Hill Convent on September 3, at the age of 94. Sister Pauline was one of the original founders of Seton Hill. She was the oldest member of the Seton Hill Community of the Sisters of Charity. During the depression, Sister Pauline was administrator of the Roselia Foundling Hospital.

### EDUCATIONAL MEETINGS

#### Catholic Science Council

The fall meeting of the Catholic Science Council, of the Archdiocese of New York, will be held, on November 11, at Elizabeth Seton Academy, Yonkers. VERY REV. MSGR. JOHN PAUL HAVERTY, superintendent of schools, will celebrate the opening Mass. There will be discussions and demonstrations on the place of atomic energy in the school.

#### Handwriting Foundation

The third annual meeting of the Handwriting Foundation was held at the Sheraton-Blackstone Hotel in Chicago, September 26. ASSISTANT POSTMASTER GENERAL HYDE GILLETTE said that millions of letters and parcels are misdelivered and undelivered because of illegible addresses. He urged a revival of personal letter writing and legible handwriting.

The Foundation's 1957 award for outstanding contribution to handwriting was presented to ERIC A. ENSTROM, PH.D., of Greensburg, Pa. This was in recognition of Dr. Enstrom's 8-year study of left-handedness. He has found that 11 per cent of children in school today write left-handed in comparison to 4 to 8 per cent previously estimated. He favors the practice of allowing lefthanders to continue as such.

#### North American Liturgical Conference

The 18th North American Liturgical Conference recently met at St. John's University, Collegeville, Minn. The theme of the meeting was "Catholic Education of Formation in Christ."

The use of television in the education of the people was discussed. It was pointed out that if the Church ceremonies were to be televised, Catholics could see things never seen by them before; this would result in a new understanding of Church ceremonies and

(Continued on page 29A)

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## Catholic Education News

(Continued from page 26A)

tradition. Catholics must be encouraged to listen to Church broadcasts and televised programs and write to the stations in appreciation of free time; this may influence the stations to carry more programs on the liturgy. It was said that the liturgical movement by no means was to discourage private devotions, but merely to increase public devotion. The liturgy is to be used not only for solemn occasions but for daily life. Sixteen workshops relating the liturgy to different aspects of daily living were a special feature. Nearly 2000 delegates attended the four-day conference which climaxed the centennial observance of St. John's Abbey, birthplace of the Liturgical movement. Present were eight members of the hierarchy, including ARCHBISHOP WILLIAM O. BRADY of St. Paul, Minn., who delivered the keynote address. ARCHBISHOP KARL J. ALTER of Cincinnati, who was elected president of the board of directors for the coming year, invited the 1958 Liturgical Week to Cincinnati.

### Nuns Hold Meeting

The annual community educational conference of the Sisters Adorers of the Most Precious Blood, was held in early August. The chief theme of the sessions was the improvement of the teacher and a more effective use of teaching aids and methods. The importance of understanding well the subject being taught and the correct approach to the student was stressed.

### Christian Brothers Meet

The 18th annual conference of the Christian Brothers Education Association was held in Philadelphia in July. The need for effective teaching so as to produce men and women of high spiritual caliber, was stressed. It was pointed out that there are many Catholics whose lives give confidence and hope; but there are those, also, who never really become devoted to Church or the Sacraments, and prove weak when faced with reality in a pagan world. Teachers were urged not to let the routine of the classroom cause them to forget the nobility of their profession or underrate the fruitful effects of their vocation. Elected as president of the group was BROTHER V. IGNATIUS, of Bakersfield, Calif., BROTHER LOUIS DE LA SALLE, Winona, Minn., vice-president, and BROTHER S. ALBERT of Maraga Valley, Calif., as secretary.

### CATHOLIC BUSINESS EDUCATION ASSOCIATION HOLDS CONFERENCE\*

The Southern Unit of the C.B.E.A. sponsored the fifth biennial conference of the Association, July 29-31, in San Antonio, Tex. The theme of the conference was "The Moral Challenge to Business and Professional Leaders."

### Leadership Is Needed

HON. MARTIN J. JOHNSON, chairman of the Catholic Layman's League of Mobile (Alabama), gave the keynote address entitled "Christian Leadership for the Business of Tomorrow." He said that teen-agers deserve more credit than they are receiving for trying to lead Christian lives in the face of the numerous temptations of the present day, and

in spite of the current widespread publicity for those who fail and lack of publicity for the thousands of good youth.

"True leadership," said Mr. Johnson, "lies not in shouting in stentorian tones, and elbowing a place up in the front ranks, but in the force of upright and moral living. . . . Christian leadership is the only salvation of the business of tomorrow . . . how well it will function is being determined right now by you, today today's leaders of the Christian leaders of tomorrow."

DR. EVELINE PETERS, professor of sociology at the University of St. Thomas, Harriston, Tex., discussed "Standards for Solving Socio-Economic Problems." Dr. Peters urged the application of the moral law to these problems as the Founding Fathers did.

### Teaching Civic Responsibility

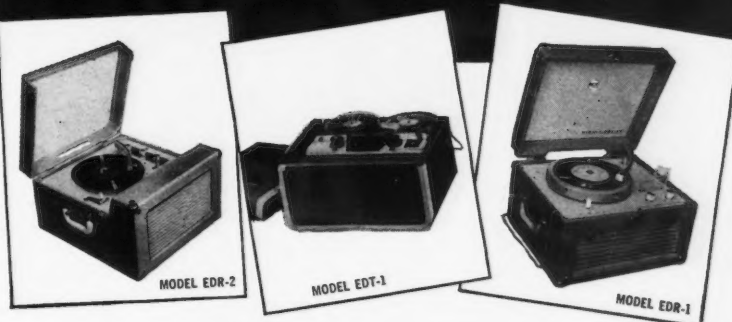
REV. CHARLES B. AZIERE, O.S.B., professor

of business administration at St. Benedict's College, Atchison, Kans., spoke of "Grooming Youth for Civic Responsibility." He asserted that youths of 18 today are just as well qualified to vote as their fathers were at 21. He quoted the following words of Pope Leo XIII, from the encyclical on *The Christian Constitution of States*:

"It is also of great moment to the public welfare to take a prudent part in the business of municipal administration, and to endeavor above all to introduce effectual measures, so that as becomes a Christian people, public provision may be made for the instruction of youth in religion and true morality. Upon these things the well-being of every state greatly depends. Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere, and give their attentions to natural politics."

(Continued on page 30A)

## The New RCA "Scholastic" Line



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## Catholic Education News

(Continued from page 29A)

Father Aziere recommended such programs as those at St. Benedict's—rallies which give both major political parties the opportunity to present candidates to students. For high school students there is the American Legion Boy's and Girl's State.

Our students, said Father Aziere, must learn "to carry the Church's social program into the market place and into the political arena."

### Ethics and Economies

Speaking on "Ethics and Economies," DR. GABRIEL RACZ, of Incarnate Word College, San Antonio, said: "The unification of ethics and economies is the heart of Catholic economic philosophy."

MOST REV. STEPHEN A. LEVEN, auxiliary Bishop of San Antonio, guest speaker at a conference luncheon, presented some wholesome food for thought, including that in business education our children recall and finally learn the lesson taught by our Lord Himself: "What shall it profit a man if he gain a whole world and lose his own soul, or what exchange shall a man give for his soul?" The Bishop quoted for the benefit of teachers a passage in the Third Nocturn at Matins in the Breviary for July 10: "If anyone by his example and by his teaching causes Jesus Christ to be born in the soul of another, that person is the Mother of Jesus Christ in that soul."

### The 1959 Conference

The 1959 conference will be sponsored by the Central Unit of the Association, the present chairman of which is BROTHER HENRY STREB, S.M., of Purcell High School, Cincinnati, Ohio.

### RELIGIOUS ORDERS

#### Irish Franciscans Return

The Franciscan Brothers of the Third Order Regular, of Mount Bellow, from County Galway, Ireland, have returned to establish a new American Foundation. It has been 99 years since they have established a school in this country. The earlier foundation, known as the Franciscan Brothers of Brooklyn, has become independent. The new foundation will be located in Whittier, near Brooklyn. Superior of the group is BROTHER MARTIN MURPHY, O.S.F., who was formerly superior of the Brothers' St. Anthony's, a juniorate in Clara, County Offaly, Ireland. The other teaching Brothers are: BROTHER NICOLAS SLATTERY, O.S.F., also a former superior at the juniorate, BROTHER PAULINUS HARKAN, O.S.F., and BROTHER LAWRENCE GRIMES, O.S.F.

#### Pastoral Theology Institute

REV. WILLIAM M. DILGEN, S.M.M., mission procurator for the United States Province of the Montfort Fathers, has been appointed to establish an institute of pastoral theology and specialized training for the newly ordained members of the community.

#### 15 Graduates Enter Religious

Fifteen graduates of the 1957 class of Notre Dame High School, Sherman Oaks, Calif., have entered the service of the Church. Ten graduates have received the habit of the Brothers of Holy Cross, and the other five have entered upon their seminary studies.

#### Jesuit Scientists Elect

REV. JOSEPH F. MULLIGAN, S.J., chairman

of the department of physics at Fordham University, was elected president of the Eastern States division of the American Association of Jesuit Scientists at the 32nd annual convention in September. Other officers who will serve during the coming year are REV. JOHN KINNER, S.J., Weston (Mass.) college secretary, and REV. JOHN O'CONNOR, S.J., St. Joseph College, Philadelphia, treasurer. More than 100 priests attended the convention.

#### Nun Re-elected

MOTHER M. CONSTANCE has been re-elected to a six-year term as superioress general of the Franciscan Sisters of Our Lady of Perpetual Help.

#### Notre Dame Nuns Honored

The School Sisters of Notre Dame have received the scholarship awarded annually by the Sister Alumnae Association of Mount Mercy College, Oakland.

#### Joins Convent

MISS JOSEPHINE HOURIHAN, for some years New England representative for Laidlaw Brothers, publishers, has resigned her position to enter the Sisters of St. Dominic. She has become a postulant in the mother house, St. Catherine, Ky.

#### Educator Enters Convent

The Society of the Sacred Heart, Kenwood, Albany, N. Y., has received as a postulant, DR. CATHERINE A. ROCKWOOD, an author and lecturer. She formerly was head of the department of family life, at the University of Florida, wrote an article, published in the *Queen's Work*, and lectured in various states under the auspices of Te Deum International.

#### Sisters of St. Anne Appoint Provincial

SISTER MARIE PAULINE THERESE has been appointed the mother provincial of the order in this country. She has spent 31 years in convents in this country and in Canada.

#### Nun Receives Building

Mother Francis Xavier Hickey, received a residence for girls for her 96th birthday from Mr. and Mrs. Ignatius A. O'Saughnessy, of St. Paul, Minn. Sister Francis is the oldest member of the Sisters of the Good Shepherd in this country. The girls will live at the residence while attending Mount St. Mary's school, and can also live there after graduation. The girls themselves generally will direct the activities, under supervision. They may even date, although the Sister in charge must meet the caller on his first visit.

### SIGNIFICANT BITS OF NEWS

#### Catholic Award to Members of 4-H Clubs

The National Catholic Rural Life Conference has been active in promoting the work of 4-H Clubs in Catholic rural schools and parishes. To increase interest in this worthy organization, the NCRLC headquarters at 3801 Grand Ave., Des Moines, Iowa, recently announced the foundation of the God-Home-Country Award to be given to members of 4-H Clubs who have outstanding achievements to their credit.

Any Catholic 4-H Club member who has completed at least four years of work in a 4-H Club with a commendable record is eligible. Nominations are made by the pastor on his own initiative or on application of the member. The pastor requests application forms from NCRLC headquarters. When the as-

(Continued on page 32A)

## "It is natural to learn by seeing and hearing"

say W. A. Wittich and C. F. Schuller



"... pupil interest is enhanced because the sound film is a realistic way of learning, like that used in out-of-school situations. We are conscious of our everyday environment because we observe it through sight, sound and mind. A good teaching film is interesting because it presents information in a realistic manner. It is natural to learn by seeing and hearing."—Wittich, W. A. and Schuller, C. F., *Audio-Visual Materials*, second edition, New York, Harper, 1957.

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## Catholic Education News

(Continued from page 30A)

pirant to the award has filled out the blanks, the pastor and county extension agent and the Club leader endorse the application which the pastor will forward to the Committee on God-Home-Country, National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12, Iowa. If the award is granted, it is presented by the pastor on any occasion he may choose.

Suggestions regarding the spiritual achievement part of the member's record are contained in a useful pamphlet entitled *A Program for Rural Youth* which may be ob-

tained for distribution by schools from the NCRLC headquarters.

### Hospitality to Foreign Students

The Foreign Visitors Office of the Department of Education of the National Catholic Welfare Conference has issued a pamphlet entitled "Hospitality to Foreign Students—A Challenge to American Catholics."

In announcing the pamphlet, Robert T. Murphy, the program director, called attention to the fact that there are nearly 13,000 foreign Catholic students in the United States, and that nearly 11,000 of these are in non-Catholic schools. These students have little or no opportunity to make contacts with Catholics in the United States.

The booklet suggests ways of meeting these students, and of entertaining them. Copies of

the pamphlet may be obtained \$5 per hundred (\$45 per thousand) from Foreign Visitors Office, N.C.W.C., 1312 Massachusetts Ave., N.W., Washington 5, D. C.

### CCD Increases 1800 Per Cent

"A good stiff course in religion is the best break any Catholic child can have," Rev. Lawrence Ballweg is quoted as saying in the September issue of *The Sign*. Father Ballweg, is the assistant pastor of St. Ignatius Loyola Church, Hickville, N. Y. While his total parish has increased 140 per cent since 1940, the population of its C.C.D. school has grown 1800 per cent, this represents 90 per cent of all Catholic boys and girls attending 12 public schools within parish boundaries. Speaking for the children, Father Ballweg says "Our job is to find ways and means of sparking what little remains of their, shall we say, passion for education." St. Ignatius' CCD has its own monthly newspaper serving as a running reminder to parents of their binding moral obligation to see that their children receive religious instruction.

### Diocesan Vocational Program

A detailed program to assist young people interested in vocations, is being readied by the officers of the Society for the Propagation of the Faith and the Wichita diocesan youth office. The program makes provision for Holy Communion Crusades, vocational talks in all of the parochial schools, and literature in the form of posters and pamphlets. Discussion and study outlines to help vocation clubs are being made available. The directors have hope that eventually the ranks of the native clergy and sisterhoods will grow and that in time, all Catholics in the diocese will have adequate spiritual care.

### Priests in Education

The Archdiocese of Philadelphia announces a total of 172 diocesan priests engaged full time in Catholic primary and secondary education. Archbishop John F. O'Hara, C.S.C., former president of the University of Notre Dame, is the director of the group.

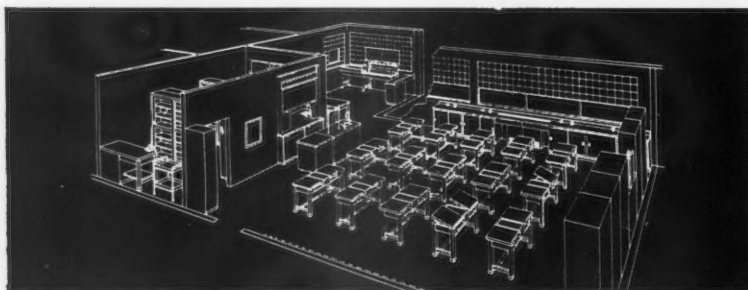
### Oriental Rites

A code of canon law for the Oriental Rites of the Church has been completed and will go into effect on March 25, 1958. The new code contains 558 canons. The canons refer principally to the Oriental liturgy and to the Oriental hierarchy, as well as to discipline in some lay associations. It brings together the scattered, separately passed laws affecting Eastern Rite Catholics. One of the outstanding differences between the Oriental and Latin Rites is that a married man may be ordained to the priesthood, provided that he has been married before receiving the subdiaconate; the other is the practice of electing certain members of the hierarchy by a local synod without appointment by the Holy See, as is normally done in the Latin Rite. The elected prelate, however, must also receive papal approval.

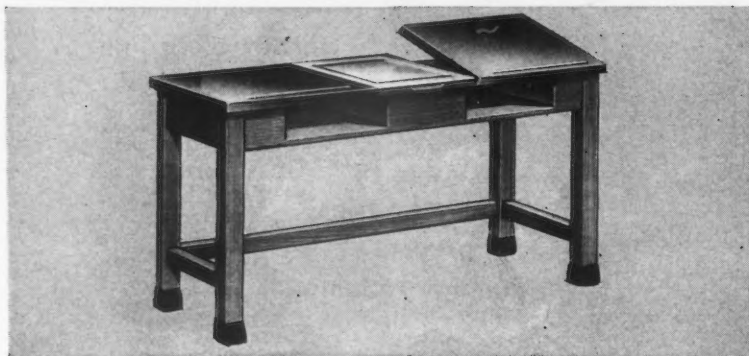
### Communism Not Bogey-Man

Basic facts of communism must be taught in Catholic high schools to acquaint the students with its menace. Rev. Robert J. Henle, S.J., dean of the graduate school at St. Louis, Mo., proposed this after conferring with other educators. "Communism is not a 'bogey-man,'" he said. "It demands an intelligent approach, not widespread hysteria and fear. Most people cannot explain why they are opposed to communism. They treat it like a secret nobody talks about." Teachers should be educated and prepared to communicate to their students both the theory

(Continued on page 34A)



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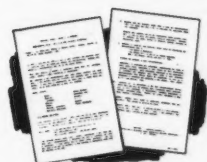
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## Catholic Education News

(Continued from page 32A)

and practice of communism—how it thinks and works. "Unless teachers are equipped to explain the issues, our students will never understand the nature of this continuing threat to the world."

### Lack of Religion Linked to Delinquency

American youth are amoral and are living in a moral vacuum. This criticism of youth and its culture is leveled by Dr. James J. Brennan, administrative director of the New York Youth Commission in Albany, N. Y., in an article appearing in the September issue of *Social Order*. Dr. Brennan has had 21 years' experience on the New York City police force, in which time he specialized in youth work. "Eighty-five per cent of the serious cases I have handled had no active religious affiliations," he stated. "Recently, a group of 130 boys (delinquent) were queried on their religious activity. Ninety-two had never been in church in their lives, eighteen had been in church five times. This relationship is far too great to be dismissed by spurious, superficial sociological studies." He contends that youth can be guided and regenerated only by those who possess a sense of personal, moral responsibility. Very seldom will a truly religious person be found in jail.

### Cadet Teachers' Contribution

The Cadet Teacher program, begun in the Diocese of Erie is described in the August 2 issue of *The Lake Shore Visitor-Register*. Through the co-operation of Mercyhurst College and Villa Maria College, the cadet teachers follow professional courses leading to a state certificate for teaching. The cadet teacher spends one semester in study and the next in teaching in the diocesan schools under supervision of a qualified teacher.

The promoters of the program stress the fact that the cadet teacher is not doing ordinary practice teaching during her semester in the classroom; she is rather acting in a way similar to that of an intern in a hospital—a qualified doctor who is working for a year under supervision.

In the cadet program, the school pays \$1,000 for a year's service. Of this, the teacher in the classroom gets \$500; the one studying at college gets \$400; and the college gets \$100.

### Graduates Give Services

Sixteen 1957 graduates of Regis College, Weston, Mass., are donating their first year of teaching to understaffed mission schools. Five of these young women will teach in Hobb, N. Mex., which will reopen this year after being forced to close last year because of a lack of Sisters. Since the apostolate began in 1950, 57 graduates have participated in this activity. The group received a special blessing from the Pope for this action.

## CONTESTS

### Kodak Contest

The Kodak Co. announces its photo contest for 1958. Pictures must have been taken since April 1, 1957, and cannot have been entered in any other national contest. The contest deadline is March 31, 1958. For further details write to: Kodak High School Photo Contest, 343 State Street, Rochester 4, N. Y.

(Continued on page 35A)

## PHILOSOPHICAL LIBRARY BOOKS

### ENCYCLOPEDIA OF THE PAPACY by Hans Kuhnert.

The primary intention of this work is to give, as far as source material is available, an individual biographical sketch of the life and pontificate of every pope from St. Peter to Pius XII. Besides tracing the development of the theological importance of the papacy, particular attention is paid to the political and general historical background against which each pope was compelled to act, and a very clear picture of the reciprocal action of the Church on political developments and of politics on the Church, right up to the present day, is presented. Dr. Kuhnert, who is the author of a number of works on the history of art and on musicology, has not neglected the cultural aspect of papal rule in Rome. \$6.00

### PLATO AND THE CHRISTIANS by Adam Fox.

Canon Fox has selected, translated and annotated those passages from Plato which have some bearing on Christian theology and morals. Each passage is correlated with a text from the Bible to show its relevance to Christian doctrine. The influence of Platonic ideology on Christian thought is an important one in the history of philosophy, and Canon Fox's fresh translations illumine this relationship in a new, concrete way. The author is Archdeacon of Westminster, London, England. \$6.00

### THE ILLUMINATED BOOK by David Dyring.

A survey of the fascinating history of the medieval book which brings to the intelligent reader the sifted results of the most reliable research in this field. That the medieval mind delighted in the ornate and colorful, the books of the period bear ample witness.

The new and comprehensive method of presentation used in this treatise makes it one of the most significant volumes on illuminated book production ever published. The numerous plates in full color and in monochrome are not only a delight to the eye, but fascinating in their geographical and historical success. They have been carefully chosen and skillfully assembled to illustrate more vividly the development of a most important aspect of medieval book production.

The author is one of England's most distinguished scholars, author of *The Alphabet* and *The Hand-Produced Book*. With 6 color plates and 256 pages of monochrome halftone illustrations. \$25.00

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### THE ESSENCE OF THE BIBLE by Paul Claudel.

Claudel's last work is more than an inspired commentary on the enduring source of man's religion; it is a frank, moving affirmation of an aging poet's unshakable faith. Its message of faith and hope is also the key to Claudel's solution of moral, intellectual and spiritual problems. The reader will marvel at the luminous sense of hope, poetic insight and vaulting imagination that bring out the matchless beauty of the Holy Writ. Translated by Wade Boekin. \$3.00

### MEISTER ECKEHART SPEAKS. Edited and introduced by Otto Kanner.

Here is a short introduction and anthology of the devotional writings of the famous thirteenth-century Dominican mystic, Meister Eckehart. Texts from his writings deal with many aspects of the spiritual life and the editor presents them together with a long introductory article not only on Eckehart's outward life, but his spiritual development also. \$2.75

### A CEDAR OF LEBANON by Father Paul Dahar.

The remarkable story of Father Charbel Makhlouf, a Maronite monk of Lebanon, at whose tomb miracles have been occurring regularly since his death in 1898. During the last years of his life, Father Makhlouf gained a reputation of great sanctity among the Lebanese who made pilgrimages to his hermitage in the desert. Since his death, his tomb in the monastery of St. Maro, at Annaya, has become a center of religious revival in the East. This first full-length biography reveals to the Western world much that is unfamiliar about the Church in the East. \$6.00

### OUR LORD AND OUR LADY by Alexander R. Schorsch and S. M. Dolores Schorsch.

A combined Christology and Mariology, whose purpose is to investigate the prerogatives of Mary and Jesus in the redemption of Man, based not only upon the Scriptures, but upon papal pronouncements and the teachings of the Church fathers and theologians. Alexander R. Schorsch is dean emeritus of the De Paul University Graduate School. S. M. Dolores Schorsch is supervisor of schools at De Paul University. \$4.50

### SCIENCE VERSUS PHILOSOPHY by Father F. G. Connolly.

The recent revival of interest in the Science-Philosophy conflict has occasioned lively controversy among Aristotelian Thomistic philosophers. The author, an associate professor at the University of Notre Dame, takes an intermediate position and reappraises the various fields of human knowledge in the light of the profound changes which have taken place since the days of Thomas Aquinas. \$3.75

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(Continued from page 34A)

## COLLEGES & UNIVERSITIES

### First Complete TV College Curriculum

The nation's first complete TV college curriculum was introduced this fall at the University of Detroit. The local station WTVS televises five courses during the afternoon, and repeats three of the courses at night. Day students arrive on the campus two evenings a week for quiz and discussion periods; and night students one night a week.

The president of the University, Rev. Celestin Steiner, S.J., well satisfied with the program predicts the demand for educational TV will steadily increase and in ten years there will be 300,000 seeking their education through the TV medium.

### Linguistic Laboratory

A 24-booth sound proof linguistic laboratory for the study of foreign languages was opened for use this fall at Holy Family College, Philadelphia, Pa. The laboratory which was conducted on an experimental basis last semester makes use of earphones which are connected to a four channel console. In the privacy of the booths, students can listen intently and repeat what they hear without disturbing anyone else. Two lessons may be conducted simultaneously, enabling one group to hear French, another Spanish or German.

The brain center for the laboratory unit, the console contains facilities for tape-recording, a short wave radio, and an electric phonograph. The average tape consists of exercises and vocabulary, and dictation recorded by both American and foreign linguists. Instructors will also do their recording to correspond with the needs of the students. The program is supplemented with regular lectures, classroom work, and aural and written tests.

### Therapist Aide Course

A course designed to prepare young women to act as aides to occupational therapists has been added to the curriculum at Mt. Aloysius Junior College, Cresson, Pa. Conducted by the art department, it includes the usual core curriculum of English, philosophy, and social studies plus the skill subjects required for the work such as medical technology, merchandising, music, home economics, fine arts, and two years of liberal arts.

### Four Courses for Credit

Four credit courses in religion are being offered during the fall semester by the Newman Foundation, at the University of Illinois according to an announcement by Father Edward J. Duncan, director of the Foundation. Students of sophomore standing or above may receive two semester hours credit toward graduation by successfully completing one of these courses.

### Program for Superior Students

Attempting to meet the needs of gifted students, Mundelein College, Chicago, Ill., provided several courses in its curriculum this fall specially suited to freshmen entering from high schools which had adopted the Advancement Placement Program. Students who passed the Advanced Placement examinations were considered for advanced stand-

(Concluded on page 36A)

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## Catholic Education News

(Concluded from page 35A)

ing or credit in the areas in which they had successfully completed the program.

A faculty committee working under the guidance of the North Central Association's liberal arts education study examined proposals and experiments for meeting the needs of the gifted student. They worked on improving the program which has been in effect for years at Mundelein to foster individual talent and exceptional ability.

### Research Laboratory Grant

A federal grant of \$135,295 has been awarded to St. John's University, New York

City, for construction of research laboratories in sciences related to health. The laboratories will be part of a large science-pharmacy hall now being built on the school's new campus in the Jamaica section of Queens county. The hall will be completed in September, 1958, and will provide facilities for 2500 graduate and undergraduate science students.

### Record Evening Enrollment

To accommodate a record enrollment of 1900 students this fall in its evening division, St. Joseph's College, Philadelphia, found it necessary to obtain classroom space off campus. Five classrooms and an auditorium were made available to the college by St. Barbara's day school in the city.

The well-attended evening division offers more than 90 courses which may lead to

either a terminated college degree or a certificate of proficiency, depending upon the student's intention. Courses are offered in business administration, accounting, education, history, political science, English, and social studies.

### University Secretarial School

The evening division of Loyola University, New Orleans, has taken over the Hale Secretarial School in existence since 1912. Mrs. Christine Hale has been placed in charge of the typing and shorthand school. Both Gregg and Pitman shorthand will be offered. Special classes for teachers will be held on Saturday mornings.

Mrs. Hale studied under Isaac Pitman in Dublin, Ireland, and received a certificate for shorthand and accounting from the Royal Society of Arts there.

### TV Anthropology Course

A nun anthropologist, Sister Inez Hilger, O.S.B., of St. Joseph, Minn., is currently presenting the results of her studies of American Indians to Minnesota televisioners in the form of a four-month college course.

### College Fees Reduced

A reduction of \$100 a year in board fees and decreases up to \$50 a year in some room costs for students at St. Mary of the Plains College, Dodge City, Kansas, were recently announced by college authorities. It was explained that the reduction, approved by the board of trustees on the recommendation of the college's administrative board was intended to put the cost of a Catholic college education within the reach of more Catholic young men and women. While rising costs of salaries and supplies have increased considerably the cost of operation of the college, the board of trustees and the administrative board felt that the poor crop situation in many parts of the Southwest was making it difficult for many young people to attend Catholic institutions.

### SCHOLARSHIPS

#### Fullbright Awards

The Fullbright Scholarship Program for 1958-59 includes study in France, for American college graduates. A wide variety of subjects is offered. Many other countries are included.

#### \$200,000 Scholarship Program

A \$200,000 scholarship program, administered by an office of the National Federation of Catholic College Students, has made a college education available for 50 young persons. The College and University Relief Administration of the N.F.C.C.S., in its annual report, stated that 72 Catholic institutions of higher learning made scholarships available to the program last year.

#### Eight Year Scholarship Awarded

The Union Saint-Jean Baptiste d'Amerique Scholarship award was given to Therese Brusseau, St. Albans, Vt. It is an eight year scholarship (high school and college). She attended Holy Angels Grade School there, being graduated in June, 1957. The scholarship is given to the student who obtains the highest score in a written examination in both French and English. She is now studying at the Pensionnat Notre Dame des Agnes, St. Laurent near Montreal. The teaching is bilingual, French and English, and under the direction of the Sisters of the Holy Cross. The Union St. Jean Baptiste d'Amerique promotes the cause of French-American Education in Vermont.

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## sight:

they see it! In a bright, sparkling Libbey glass a drink looks better . . . more tempting . . . more satisfying. Libbey's wide choice of patterns gives you attractive glassware for every need . . . crested, if you want, for distinction.



## taste:

they taste it! Customers taste *only* the ingredients you put into the glass—never the glass itself. Glass is inert and never imparts flavor to the beverage. Libbey's lovely crystal clear glasses help drinks taste better because they look better. Libbey tumblers and matching stemware add tasteful unity to your bar and dining service, too.



## touch:

they touch it! A cool or frosty glass is the perfect start towards drink enjoyment. Libbey glassware feels good in the customer's hand, is balanced just right. And Libbey offers the right glass for every drink.



## smell:

they smell it! Customers get only the delightful bouquet of the beverage . . . never any foreign odor from inert glass. Libbey glassware is easy to keep sparkling clean without danger of chipped rims because of the famous Libbey "Safedge" Glassware rim.



## sound:

they hear it! The musical sound of ice in a Libbey glass just naturally means thirst satisfaction. It's a sound idea to use Libbey Safedge Glassware for all your beverage requirements.



Columbian Tumbler, Iced Tea Glass, HT-1806, 12-oz. This handsome pattern is available in 9 sizes.

### Nothing takes the place of a Libbey glass in beverage service

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terns and sizes . . . crested with your monogram or insignie for distinctive identification . . . extremely durable glassware for economical operation, with every glass backed by Libbey's famous guarantee: "A new glass if the rim of a Libbey 'Safedge' glass ever chips."

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## New Books of Value to Teachers

### Principles of School Administration

By Paul R. Mort and Donald H. Ross. Cloth, 466 pp., \$6. McGraw-Hill Book Co., New York, N. Y., 1957.

This second edition (subtitled "A Synthesis of Basic Concepts") of a popular textbook, adds new contributions, reorganizing the material, bringing purpose into the early chapters, and placing some of the material in supplementary sections. The exercises and bibliographies have been revised. Bishops and diocesan superintendents of schools will find especially suggestive the model codes of local and state school systems (pp. 378-415). The authors' explanation of the rationale of the book is:

"The fundamental rationale of this book, then, is that (1) the culture has a series of definable sanctions, (2) these sanctions have reasonable bases and, when stated as principles, are dimensions of goodness in actions, (3) these principles can be a series of tests to decide whether or not a proposed act will be wise action, and (4) such principles can have specific application in illuminating and making rational the subject matter of professional training for school administration" (Preface). — *Dick Fitzpatrick.*

### Racial Discrimination and Private Education

By Arthur S. Miller. Cloth, 136 pp., \$3.50. University of North Carolina, Chapel Hill.

Public schools are not alone in facing serious legal problems arising out of the 1954 decision of the United States Supreme Court, in the so-called racial integration cases.

A decision of the same court, declaring that the trustees of Girard College, Philadelphia, must open this school to Negro pupils in spite of the fact that the will of Stephen Girard definitely limited the school to white orphans, further makes the situation of private schools difficult.

Under the laws of numerous Southern States, colored children and white children are forbidden to attend school together and a private school is in danger of serious trouble if these laws are flouted.

Taken together, the segregation case and the Girard case point to a definite trend in federal attitudes. The basic point is that there is a growing general public policy prohibiting the social discrimination against Negroes. This public policy will ultimately compel private, including religious schools, to admit Negro and white children at the same time.

The present book makes the point that social and economic pressures may delay the admittance of Negroes to private schools. Ultimately, however, it can be forecast with some certainty, that efforts will be made to compel racial integration in private schools largely as a matter of public policy. Catholic schools as a general rule, will be treated in the same manner as other private schools. The argument of religious freedom, based on the First Amendment, probably will not be enough to convince the Supreme Court that white parochial schools and Catholic colleges should be treated differently.

The author foresees the racial integration in private schools as an opening wedge for the integration of public schools in many parts of the South. The author is fully aware

(Continued on page 40A)

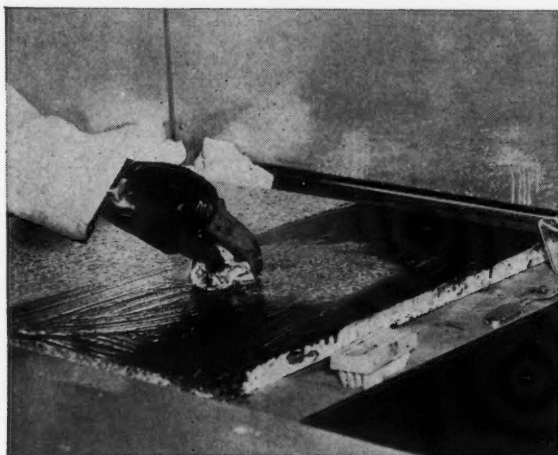


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## New Books

(Continued from page 38A)

of the difficulties of Archbishop Rummel in New Orleans. He is also aware that Spring Hill College has become integrated without serious difficulty.

### Speech Correction in Schools

By Prof. Jon Eisenson and Prof. Mardel Ogilvie. Cloth, 294 pp., \$4.25. The Macmillan Co., New York 11, N. Y.

This book, addressed to classroom teachers and speech therapists, is intended as a source of information to enhance their understanding and skill in helping children to overcome the handicaps of speech defects. It discusses language development in children, delayed or retarded speech, voice production, articulation or speech sounds, defects of articulation, stuttering, speech and handicaps. Tested methods of handling children so that they may become normal pupils are emphasized.

### Teachers' Guide to Physical Education for Girls in High School

Compiled by Genevieve Dexter. Cloth, 329 pp., \$2.60. California State Department of Education, Sacramento, Calif.

This book provides complete directions for physical education programs for girls at the high school level. It includes information on playgrounds, physical education buildings, and directions for sports, games, dances, gymnastic activities, and recreation programs. The data on facilities are particularly complete.

### Gifford Pinchot

By Dale White. Cloth, 192 pp., \$2.95. Julian Messner & Co., New York 18, N. Y.

The life story of Gifford Pinchot is the story of the conservation movement, especially of the saving of the national forests between the years 1895 and 1908. Up to the turn of the century the story of American forestry was largely one of waste, of private exploitation, and frequently of dishonest politics. Pinchot was fanatic at times, but his extreme devotion to the public welfare is responsible for the legislation and the administrative policies that have made "the perpetuation of forests by use" a valuable and permanent national economic policy. The present book should interest all young people. It is a convincing portrait of a man who did much to save our forests, our wild life, and our total natural resources.

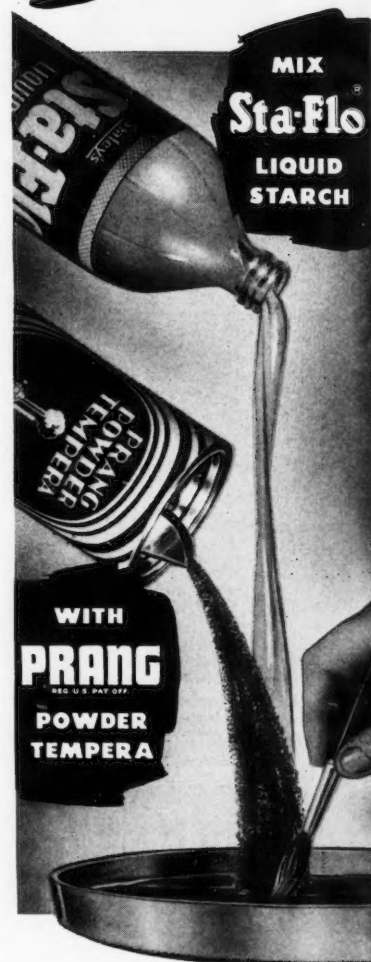
### A Catholic Child's Prayer Book

By Mary W. Stromwall. Paper, 56 pp., \$1.50. Catechetical Guild Educational Society, St. Paul 2, Minn.

An unusually complete picture book manual of prayers for the very young, this full-color, 8½ by 11-inch book explains the meaning of the Sign of the Cross; the Glory Be; the Our Father; the Hail Mary; the Rosary; Morning Prayers; Prayer to the Guardian Angel; Prayer to the Holy Ghost; Prayer to the Holy Family; the Angelus; Blessings Before and After Meals; Night Prayers; Acts of Faith, Hope, Love and Contrition; Prayers for Souls in Purgatory; David's Songs; Prayer of Saint Augustine; Prayer to Saint Pius X; Prayer of Saint Francis Assisi; Prayer for Our Country; Prayer to Saint Therese; Prayer for Children; Ejaculations; and the main parts of the Holy Mass. It bears an imprimatur.

(Continued on page 42A)

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## New Books

(Continued from page 40A)

### People's Participation and Holy Week

Edited by Rev. Aloysius F. Wilmes. Paper, 169 pp., \$2. The Liturgical Conference, Inc., Elsberry, Mo.

The proceedings of the 17th North American Liturgical Week held in London, Canada, August 20-23, 1956. Topics discussed include "Liturgical Week, What is It?", "How Christian Worship Works," "Mass Card and Explanations for Use," "The Lord's Supper Lives Again," "Good Friday is Better for Communion," "The Consecration of Virgins," "The Profession Ceremonies of Some Congregations of Women," "Some Public Prayers for Religious," "The Meaning of Holy Saturday," and "Easter Vigil: Climax of the Week and the Year."

### The Book of Catholic Authors

By Walter Romig. Cloth, 302 pp., \$3.30. Walter Romig, 979 Lakepointe Ave., Grosse Pointe 30, Mich.

This is the fifth in a series of books containing autobiographical sketches of outstanding modern Catholic authors. Interesting details and sidelights about the lives of 51 popular Catholic authors are presented. A list of all the authors described in the complete series is provided in the front of the book.

### Winning Converts

Edited by Rev. John A. O'Brien, Ph.D. Paper, 256 pp., 35 cents. Notre Dame Books, Notre Dame, Ind.

A valuable handbook of instructions for convert making, this work contains authoritative advice from such notables as Bishop Sheen, Clare Boothe Luce, Bishop Helmsing, Monsignor John A. Gabriels, Rev. John T. McGinn, C.S.P., Rev. Benjamin Bowling, C.S.P., Rev. Lester J. Fallon, C.M., S.T.D., and Rev. John A. O'Brien, Ph.D. Successful methods are discussed in detail in 19 concise chapters. Clergy and laymen alike should benefit from the material.

### Singing the Liturgy

By Sister Marietta, S.N.J.M. Cloth, 331 pp., \$4.50. The Bruce Publishing Co., Milwaukee 1, Wis. 1956.

*Singing the Liturgy—A Practical Means of Christian Living* is based on the truth of the Mystical Body of Christ. It presents: a history of the liturgy of the Church and explains the function of music in the liturgy; interlinear translations of Latin hymns; accurate guides for the pronunciation of ecclesiastical Latin; and a consideration of the moral obligation we have of following papal directives on Church music.

The book is designed to serve as a textbook for a four-year study, and for private use of clergy, religious, and laity.

### The Sister as the Spiritual Educator and Teacher of Youth

By Rev. Wladyslaw Schwirczynski, O.F.M. 155 pp., paper, \$2, cloth, \$3. Printed by The Paulist Press; distributed directly by the author: 600 Sound View Ave., Bronx 72, New York, N. Y., 1956.

There is a world of understanding of human nature, of the teaching of Christ and His Church, of the science of Christian pedagogy, and of the Mystical Body of Christ summarized within these few pages. The book

(Concluded on page 43A)



## Confirmation Robes by Moore

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CATHOLIC SCHOOL JOURNAL

## New Books

(Concluded from page 42A)

will repay, many times, the reading and study it deserves from not only Sisters, but also priests, parents, and all teachers. It will also help any adult to a better understanding of spiritual problems.

### Glossary of Sociological Terms

Compiled and edited by Mihanovich, McNamara, & Tome. Paper, 40 pp., 85 cents. The Bruce Publishing Co., Milwaukee 1, Wis. 1957.

The chief editor of this glossary or dictionary is Dr. Clement S. Mihanovich, in charge of the department of sociology at St. Louis University. The two others named are Jesuits who were formerly students in the department. Dr. Mihanovich says in the preface that: "In justice, all the former majors in sociology from 1950 to 1955 may be listed as co-authors," since the definitions have been constructed from many sources by the students.

The booklet will be a valuable, necessary tool for all students of sociology and the other sciences associated with it.

### Brooms, Buttons, and Beaux

By Emily R. Dow. Cloth, 189 pp., \$2.95. M. Barrows & Co., Inc., New York 16, N. Y.

This clever book is a useful "how to do it" book for teen-age girls, who are for the first time meeting the problems of growing up and of grownups. It takes up the practical problems of day-to-day living of teen-age girls, ranging from acting as mother's helper and baby sitter, to seeking glamour through exercise. A good deal of very helpful information is included on keeping clothes in order, cooking, and acting as host and guest.

### New Juveniles Announced

Thirteen new books for young people were recently released by The Bruce Publishing Co., Milwaukee 1, Wis. They include additions to the "Catholic Treasury Books," a series for ages 10 and up and to the "Christian Child Stories," a series for ages 3 to 9.

New Catholic Treasury Books are: *The Bishop's Boy* by Floyd Anderson; *Marc's Choice* by Sister Mary Cornelius, S.N.D.; *The Marylanders* by Anne Heagney; *Wires West* by L. V. Jacks; *The Adventures of Broken Hand* by Frank Morris; and *Red Hugh, Prince of Donegal* by Robert T. Reilly. Each of these is clothbound and priced at \$2.

New Christian Child Stories are: *Ben and the Green Corduroy Angel* by April Oursler Armstrong; *My Little Book of Thanks* by Sister Maryanna, O.P.; *The Bong-Bong Princess* by Sister F. Francis Assisi, C.S.A.; *What Will I Be?* by Alvin Schumacher and *My Little Counting Book* by Eva K. Betz. Each of these is paperbound and priced at 50 cents.

The other new titles are: *The Lady and the Pirate* by Robert Riordan, cloth, \$2.95; and *Ring Around the Rosary* by Monsignor J. D. Fitzgerald, cloth, \$1.75.

### The Closing College Door

Prepared and published by the Council for Financial Aid to Education, Inc., 6 East 45th St., New York 17, N. Y. Paper, 16 pp. Single copies, free; three cents per copy in quantity lots.

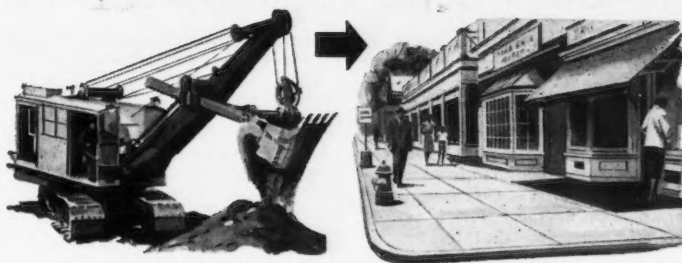
A plea for more and better paid college teachers and an expanded plant capacity.

### A Study of Instrumental Music in 322 School Systems

Prepared and published by American Music Conference, 332 South Michigan Ave., Chicago 4, Ill. Paper, 12 pp., available free of charge.

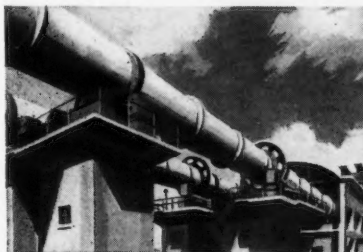
A review of what is being offered in music in public schools of all sizes and types in the 48 states is furnished in this study which reports the results of a survey taken by American Music Conference. Most of the information is presented in tabular form.

## FROM SOIL TO SIDEWALK

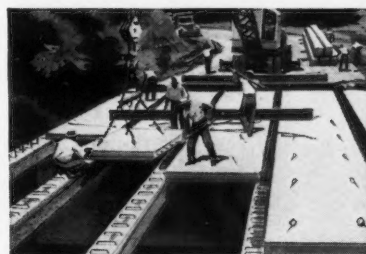


### America's Railroads Make the Connections!

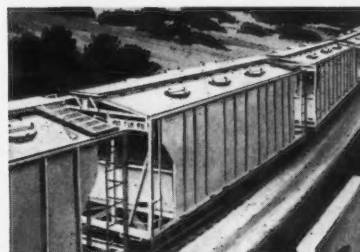
Cement plays a big part in America's progress. It is used in making concrete that goes into buildings and bridges, sidewalks and silos, dams, water pipes, and highways. Railroads haul huge quantities of cement for American industry. Last year it came to 35 million tons . . . the equivalent of a freight train 5,000 miles long!



Limestone, shale, clay, and other materials are crushed, then roasted in giant kilns as long as a football field. Some 80 separate operations are required before the raw materials reach their final form — the fine powder called "cement."



When cement is combined with sand, crushed stone or gravel, and water, it binds the mixture into concrete. This "liquid stone" may be poured into forms where it "sets" to become harder than the stone of which it is made, as in this bridge.



Bulk cement is shipped by rail in covered hopper cars like those shown above. Cement in sacks is hauled in boxcars. Railroads themselves use thousands of tons of cement in the construction of concrete bridges, buildings, tunnels, and terminals.



Reinforcing bars or meshes of steel embedded in concrete enable it to support enormous loads. This makes concrete vital in heavy construction. For instance, the foundations, frames, floors and roofs of this apartment building are concrete.

Supplying a growing America with the cement it needs is a mighty job for the railroads. And it's just one way the railroads serve the nation every day — swiftly, efficiently, and economically.

**Association of  
American Railroads**  
WASHINGTON 6, D. C.



Reprints of this advertisement about America's railroads and the country they serve will be mailed to you for use in your classroom work upon your request for advertisement No. 33.

# NEW SUPPLIES AND EQUIPMENT

## NEW STEREOSCOPIC MICROSCOPES

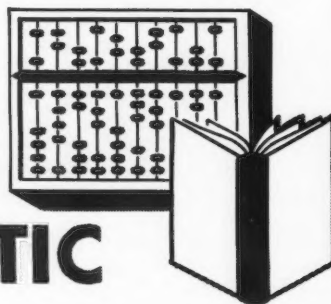
A completely new line of stereoscopic microscopes, the Cycloptic Series, has been announced by American Optical, Instrument Division, Buffalo 15, N. Y. The outstanding feature of the new instruments is a numerically calibrated cylinder called the Magni-Changer, which contains 16 achromatically corrected optical elements. Desired magnifications are simply "dialed-in" by rotation of the

Magni-Changer. Resultant magnifications range from 3.5X to 80X.

All Cycloptic models are supplied with inclined, reversible, binocular bodies, standard apochromatic objective; wide-field eyepieces and desired auxiliary lens attachments. The sturdy diagonally-cut rack and pinion focusing adjustment has adjustable tension to suit individual preference. Extremely long working distances ranging to eight inches allow examination of extra large specimens.

(For Further Details Circle Index Code 0260)

## announcing the new HEATH arithmetic series — LEARNING TO USE ARITHMETIC



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HOLLISTER  
RANDALL  
URBANCEK  
WREN  
WRIGHTSTONE

the series that makes  
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Books for grades 1-6 available in January

## D. C. Heath and Company

Sales Offices: Englewood, N. J. Chicago 16 San Francisco 5  
Atlanta 3 Dallas 1  
Home Office: Boston 16

## POSTURE CONTROL DESK

A new posture control school desk especially designed for increased student attention and comfort at an economy price has been announced by General School Equipment Co., St. Paul 14, Minn. For use in junior and senior high schools, the Model "67" provides greater relaxation and classroom discipline while lessening both physical and mental fatigue. It has a one-piece body-contour seat



Secondary School Desk

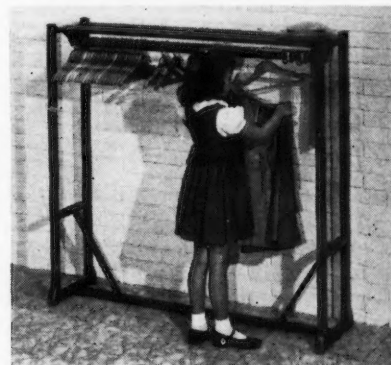
back, an offset movable pedestal and neoprene rubber shoes, and an abuse-resistant "Marblyke" desk top. An easy-to-reach wire book rack is available at a slight extra cost.

Available in 16, 17, and 18 in. heights, the tubular portion is a combination of rugged 1½ and 2 in. 14-gauge high-grade steel tubing. Other important features are welded frame, balanced cast base, and baked enamel finish.

(For Further Details Circle Index Code 0261)

## JUNIOR SIZE COAT RACK

A junior size wardrobe rack that enables children to hang up their wraps without adult assistance has been introduced by Vogel-



Checkerette, Jr.

Peterson Co., Chicago, Ill. The unit, called the Checkerette Jr., provides large capacity in a small amount of space. It can be set up anywhere in a few minutes without nuts, bolts, or tools. Built for lifetime service it stands rigidly without sag, sway, or creaks. Two styles are available — one with 24 captive or removable hangers; another with 16 two-sided saddle hooks for 32 coats.

(For Further Details Circle Index Code 0262)

(Continued on page 46A)

CORRESPONDING CODE INDEX NUMBERS TO  
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IN THE READER'S SERVICE SECTION.



Presenting the

# SINGER SLANT-O-MATIC...

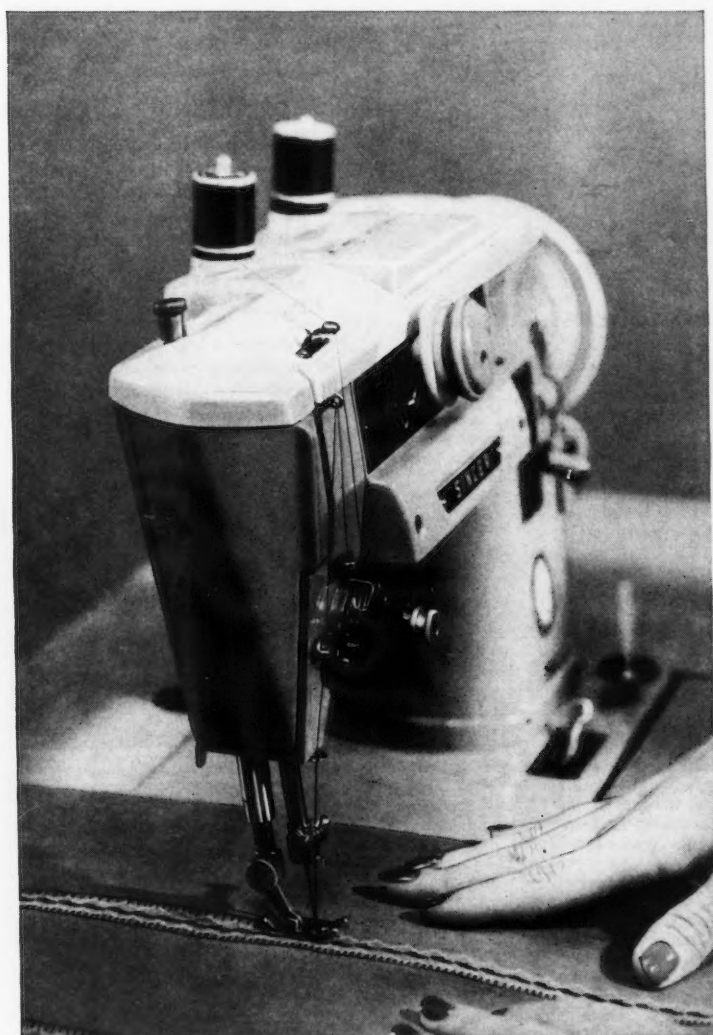
The finest sewing machine ever built for home or school use

**Dramatically new and different** in every way, the SINGER\* Slant-O-Matic outsews any other machine for both straight and fancy stitching.

It's the most durable automatic zigzag machine you can buy, mechanically perfected for years of service-free operation. With unmatched ease and beauty, it sews on the finest to the most rugged of fabrics without slipping or stalling.

And every sewing group... from beginners to the most advanced students... will enjoy the Slant-O-Matic's amazing ease of operation. This versatile machine has convenience features never built into any machine before!

**Available at 45% school discount** for classroom use (and 20% discount for clothing teachers' personal use). Portable, cabinet and classroom table models.



**Only the Slant-O-Matic  
has all these  
exciting features!**

- Only zigzag sewing machine with Slant-Needle for better vision, precise stitching
- Exclusive "drop-in" bobbin in front of needle
- Fixed bobbin case—prevents dropping, chipping
- Exclusive elevator throat plate raises by finger-tip control—no feed to drop for darning and embroidery, no tools needed for cleaning, superior fabric handling
- "Tune-in" knob for instant change from straight stitching to hundreds of decorative stitches, buttonholing, overcasting, zigzag seaming
- Snap-up eye-level stitch chart that guides you as you "tune in" infinite decorative stitches
- Only machine with a built-in threading diagram that snaps open for instant instruction
- Gear motor drive for smoothest sewing ever—no belt to wear out or slip
- This machine actually *disengages* its zigzag mechanism to allow superior straight stitching
- Micro-stitch length control that produces up to 200 stitches per inch
- Zero to maximum tension in one turn for simple tension regulation
- Built-in "safety" thread cutter, scored throat plate for guiding stitching, flexible steel seam guide and many other extras
- The only zigzag machine made in America for home sewing!

**For free folders** fully describing the Slant-O-Matic and other supplies and services offered by SINGER, write to SINGER SEWING MACHINE CO., Educational Dept., 149 Broadway, N.Y. 6, N.Y. Ask for a demonstration at your SINGER SEWING CENTER.



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City \_\_\_\_\_

State \_\_\_\_\_

## New Supplies

(Continued from page 44A)

### MOBILE RECORD PLAYER-PA UNIT

A mobile record player and public-address unit has been introduced by Mobile-Tronics, Morrisville, Pa. Self-contained and mounted on four inch wheels the unit features a ten watt amplifier, ten inch speaker, microphone input, extension speaker out-put, ten foot power cord, a.c. power outlet, separate volume



Portable Public Address System

controls for phonograph and microphone and a plastic dust cover. Two record playing units are available—one is a four speed automatic changer, which may be operated manually; the other is a manual, variable speed player which will handle 16 inch transcription records. Other available accessories include: microphone, electronic mixer, extension speakers, earphone adapters, speaker cords, and a twelve inch wheel arrangement for stairs.

(For Further Details Circle Index Code 0263)

### MODERNIZED BAND INSTRUMENTS

Modern and scientifically designed band instruments compose the latest line of instruments recently introduced by C. G. Conn, Ltd., Elkhart, Ind. Some of the new pieces are: a mellophone with horizontal bell to broadcast an entirely new tone directly to the audience, a herald trumpet for stage and marching effects, a valve trombone, a light-weight flute with optional sterling silver mouthpiece, a wood clarinet, and a one-piece seamless horn bell. Exclusive features incorporated in the instruments include: Clickless Crysteel<sup>®</sup> valves, giving professional "feel" to valve brasses and eliminating "spring sing" and other noise valves, hydraulic expansion for bows and crooks on brasses, taking the "band" wrinkles out of inside bore, short action valves, and tone hole sockets on saxophones, flutes and piccolos drawn as an integral part of the instrument body for greater strength and to assure absolute leakproof performance.

(For Further Details Circle Index Code 0264)

(Continued on page 48A)

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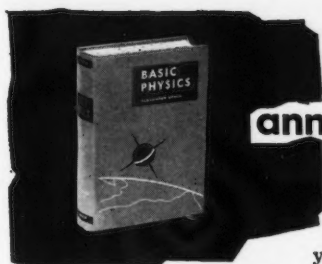
Fill out coupon below. Mason will send you candy samples beforehand with no obligation. You give us no money in advance. We supply on consignment famous Mason 10¢ Candy Bars, packed 5 bars in each package, wrapped with your own personalized wrapper at no extra charge. You pay 30 days after receipt of candy. Return what you don't sell. Candy is sold at regular retail price. On every box sold you keep \$6.00 and send Mason \$9.00 (66% profit on cost). There's no risk. You can't lose. Mail in coupon today for information about **MASON'S PROTECTED FUND RAISING DRIVES** and samples.



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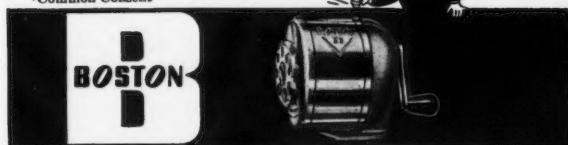
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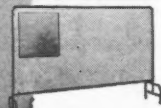
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Monroe Steel Folding Chairs in attractive range of styles, sizes and prices. Excel in comfort, easy handling and durability. Also full line of non-folding chairs, desks and combinations for classroom, cafeteria and church school use.

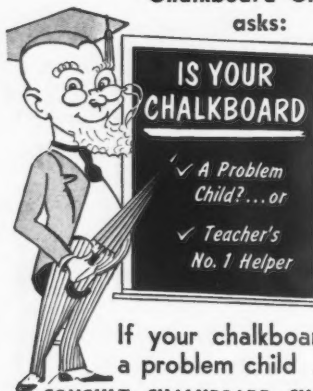
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Chicago Heights, Illinois  
CHALK AND CHALKBOARD HEADQUARTERS

## New Supplies

(Continued from page 46A)

### HANDMADE BLACKBOARD DESKS

Converting panels of Masonite Tempered Presdwood into blackboard desk tops for grade school pupils recently proved a simple and worth-while project for a Springfield, Mo., teacher. She obtained 18 by 24 inch panels of Masonite 1/4 inch Tempered Presdwood for each of her pupils and applied blackboard paint to the smooth sides. After the paint had dried overnight, she applied India ink lines spaced four inches apart.

She then distributed the boards to pupils to use in practicing cursive writing and was rewarded with excellent results. She herself was better able to detect individual difficulties, her pupils took greater interest in writing practice and their letter formation improved noticeably.

(For Further Details Circle Index Code 0265)

### CONVENIENT LIBRARY LADDER

A high, rolling ladder complete with a tray, that is sure to appeal to librarians, is being produced by Rol-Away Truck Mfg., Inc., Portland 6, Ore. A handy unit, called the Model S-7 truck, it measures 66 inches from the floor to the top step. The top tray, which measures 21 1/2 by 21 1/2 inches is ex-



Portable Ladder Truck

tensible from 96 inches high in position to 76 inches high in low position. A shelf or ceiling up to 12 feet or higher is brought within easy reach by using the truck.

Its tray provides work space and a resting place for books and notes and is adjustable so that the truck may easily be transported from one place to another.

(For Further Details Circle Index Code 0266)

### PLASTIC FIBERGLAS FOUNTAIN

Fiberglass plastic drinking fountains that are lightweight and easy to install have been introduced by the Haws Drinking Faucet Co., Berkeley, Calif. Rectangular, wall-hung bowls they are available in a selection of five colors and white. The lever handle and angle stream are chrome plated. Automatic flow control assures a constantly regulated water flow, and a vandal proof locking device prevents fixtures from being turned or removed.

(For Further Details Circle Index Code 0267)

(Continued on page 50A)

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With These Complete Instruction  
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Partial contents of album:

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Each set has 14 twelve-inch records on 78 rpm. Cost \$25.00 shipped postpaid. 10% cash discount for payment with order!

## SCHOOL SQUARES

P.O. BOX 574

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TRY THE EASY,  
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- RECORD #708 (Cotton-Eyed Joe, La Raspa).
- RECORD #711 (Bleking, Csebogor, The Wheat, Schottische for Four).

Regular price \$1.59 each, but if you order before November 31, 1957, only \$1.25 each or 3 for \$3.00 postpaid. Send cash, check or money order.



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## New Supplies

(Continued from page 48A)

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(For Further Details Circle Index Code 0268)

### MACHINE-AGE ARITHMETIC

One of the newest concepts in education — teaching arithmetic with calculating machines — was explained to a nationwide television audience on January 31 by Dr. Howard F. Fehr, head of the Mathematics Department of Teachers College, Columbia University, and president of the National Council of Teachers of Mathematics. Appearing as Dave Garroway's guest on "Today," NBC-TV morning network program, Dr. Fehr described a lengthy controlled group experiment he conducted last year with the "Educator," a pint-size calculator designed specially for classroom use by the Monroe Calculating Machine Co., Inc., Orange, N. J. Students using the "Educator," it was revealed, made gains of nearly half an entire school year in both computation and reasoning over pupils studying arithmetic with conventional methods.

(For Further Details Circle Index Code 0269)

(Concluded on page 52A)

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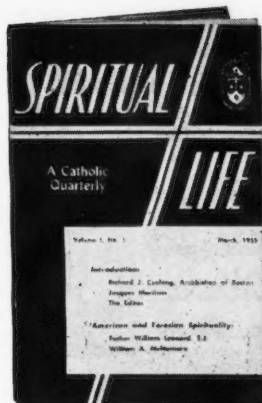
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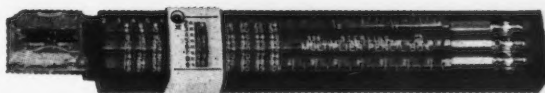
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